

# AMERICA

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## Chronicle

**Home News.**—President Wilson, on December 20, announced the appointment of the three members of the commission to investigate the state of the bituminous coal industry with a view of determining whether or not a further increase in wages over the fourteen per cent already granted should be conceded to the miners, and in that event to fix the increase in the price of coal should that be deemed necessary. The members of the commission are: Mr. John P. White, former President of the United Mine Workers, to represent the miners; Mr. Rembrandt Peale, an independent Pennsylvania coal operator, to represent the operators; and Mr. Henry M. Robinson, a recognized economic expert, to represent the interests of the general public.

### *The Coal Commission*

The Railroad bill proposed by Senator Cummins was passed by the Senate, on December 20, by a vote of 46 to 30. The bill has been sent to conference, and it is hoped that a compromise will be effected between the Senate bill and the Esch bill which was passed in the House. The President failed to send the letter which he had promised on the railroad situation, so that it seems likely that Congress will have to work out a solution of the question without his aid. There are fundamental differences between the two measures, and it is not expected that an early agreement will be reached. The Senate recorded its opposition to extension of Government control by voting down Senator La Follette's bill providing for Government operation for two more years. The vote was 65 to 11.

### *The Railroad Bill*

On December 20 the Senate, by a vote of 50 to 12, passed the McNary bill as amended by the House. This bill, which provides for Government control of sugar during the year 1920, but sets June 30, 1920, as the date beyond which the Equalization Board shall have no power to regulate licenses, has been sent to the President for his signature.

### *The Sugar Bill*

Just before Congress adjourned for the Christmas recess, two moves were made in the Senate to bring about

a state of peace with Germany. The Senate Foreign Relations Committee having reported favorably on a modified and amplified form of the Knox resolution, by a party vote of seven to three, the resolution was presented to the Senate on December 20 by its author. The text follows:

### *The Peace Treaty*

*Resolved*, By the Senate and the House of Representatives of the United States of America, in Congress assembled, that the joint resolution of Congress passed April 6, 1917, "declaring a state of war exists between the imperial German Government and the Government and people of the United States and making provisions to prosecute the same," be, and the same is, hereby repealed, to take effect upon the ratification of a Treaty of Peace between Germany and three of the Allied and Associated Powers.

*Provided*, however, that unless the German Government notifies the Government of the United States that it acquiesces in and confirms irrevocably to the United States all undertakings and covenants contained in the Treaty at Versailles, conferring upon or assuring to the United States or its nationals any rights, powers or benefits whatsoever, and concedes to the United States all rights, privileges, indemnities, reparations, and advantages to which the United States would have been entitled if it were a ratifying party to the said Treaty, the President of the United States shall have power, by proclamation, to prohibit commercial intercourse between the United States and Germany and the making of loans, or credits, and the furnishing of financial assistance or supplies to the German Government, or the inhabitants of Germany, directly or indirectly, by the Government of the United States or the inhabitants of the United States. Any violation of the prohibitions contained in such proclamation by the President shall be punishable as provided in section 16 of the Trading with the Enemy act, approved Oct. 6, 1917.

It is further resolved that the United States reaffirms the policy expressed in the act of Congress approved Aug. 29, 1916, in the following words: "It is hereby declared to be the policy of the United States to adjust and settle its international disputes through mediation or arbitration to the end that war may be honorably avoided. It looks with apprehension and disfavor upon a general increase of armaments throughout the world," and the authorization and request made in said act to the President that he: "Invite all the great Governments of the world to send representatives to a conference which shall be charged with the duty of formulating a plan for a court of arbitration or other tribunal to which disputed questions between nations shall be referred for adjudication and peaceful settlement and to consider the question of disarmament, and submit their rec-

ommendation to their respective Governments for approval," is hereby renewed.

And it is further resolved, in the language of said act, that the representatives of the United States in said conference "shall be qualified for the mission by eminence in the law and by devotion to the cause of peace," and said representatives shall be appointed by the President by and with the advice and consent of the Senate.

Senator Knox declared that the purpose of the resolution was to break the deadlock at present prevailing between those opposed to ratification without reservations and those favoring unqualified ratification. Should this resolution be adopted, he explained, action on the Versailles Treaty will be merely suspended and in no way impeded. Senator Hitchcock characterized the Knox plan as preposterous, inasmuch as it demands for the United States all the advantages accruing from the treaty and at the same time refuses to accept any of its obligations. He predicted its defeat as inevitable. No action was taken on the resolution, which was put on the calendar. Later in the day Senator Underwood made an attempt at reconciling the opposing sides by offering the following resolution, with a request for unanimous consent to its immediate consideration:

*Resolved*, That the President of the Senate shall appoint a committee of ten Senators who shall consider ways and means of securing at the earliest possible moment the ratification of the Treaty of Peace with Germany, and report to the Senate such a resolution of ratification as in their judgment will meet with the approval of not less than two-thirds of the members of the Senate.

Senator Lodge objected and the matter was dropped. The prospects of ratification at an early date are not bright, as is evident from the statement made by the White House:

It was learned from the highest authority at the executive offices today that the hope of the Republican leaders of the Senate that the President would presently make some move which will relieve the situation with regard to the treaty is entirely without foundation. He has no compromise or concession of any kind in mind, but intends, so far as he is concerned, that the Republican leaders of the Senate shall continue to bear the undivided responsibility for the fate of the treaty and the present condition of the world in consequence of that fate.

This statement has been variously interpreted, some holding that by it the President meant to signify that he would accept no compromise, and others maintaining that nothing more was implied in it than that the President would suggest no compromise.

The Supreme Court of the United States, on December 15, handed down a unanimous decision that the Wartime Prohibition law is still in effect. The decision of the Supreme Court was rendered on two appeals: the one by the Government against an injunction issued by a Kentucky court and restraining the collector of Federal revenues from interfering with the withdrawal of whisky

from bond, on the ground that the Wartime Prohibition act was void; and the other by the liquor dealers of New York against the ruling of a New York court that the Wartime Prohibition act was still in force. The Supreme Court held that the Wartime Prohibition act, in the intention of Congress, was to terminate at the end of the period of demobilization, and that the date on which demobilization was completed was to be fixed by proclamation by the President. Mr. Wilson had made no such proclamation, and many wartime activities were still maintained; the Court declared, therefore, that the act had not ceased to be valid. On December 16 the House Agricultural Committee, by a vote of 16 to 3, tabled a resolution of Representative Gallivan proposing that Congress repeal the Wartime Prohibition act.

**Australia.**—The returns from the recent elections are now practically complete. They show that the Government has the backing of the people. The Liberals and the

#### *Elections Favor Government*

Nationalist Labor parties which support the Government won thirty-five seats in the House of Representatives, and the Farmers party, also a supporter of the Government in a majority of questions, eleven. The strictly anti-Government factions and the extreme Laborite section secured only twenty-nine. The elections were regarded as a decisive struggle between the Nationalist party led by Prime Minister Hughes, and the Labor party headed by Frank Tudor and former Premier Ryan, of Queensland, both of whom have for some time been associated with the more advanced wing of the Labor forces. The elections emphatically declared the preference of the country for certain economic, social and industrial measures of a conservative type and specifically put itself on record as in favor of the development of the country along the lines of private enterprise, and opposed to State Socialism. Ex-Premier Ryan's policy has so far been the socialization of all industry. Prime Minister Hughes first came to prominence in Australia because of the uncompromising and forceful way in which he supported conscription, and more recently on account of the prominent part which he played in the Peace Conference. He was formerly the leader of the Labor party, but was deserted by two-thirds of that party on the issue of conscription. He then formed a coalition cabinet, comprising the opposition and the moderates within his own party who had remained faithful to him. His conscription measure, however, was defeated by a small margin.

**Ireland.**—The press reports that as Viscount French, the Lord Lieutenant of Ireland, was returning to Dublin from Drumdoe Castle in his armored viceregal car early in the afternoon of December 19, he was shot at by a party of men but escaped uninjured. The dispatches state that the car was just turning into Phoenix Park

#### *Lord French Shot At*



when rifle-balls and bombs, discharged from above the road, hit, not the Viscount's car, but the automobile, without passengers, which followed it, and that his military escort at once returned the attackers' fire, killing a man named Savage. The rest of the party, reported to number from five to twenty men, all got away and up to the evening of December 21 had not been caught. That so many would-be assassins safely escaped, that only the empty car was hit, and that the movements of the Lord Lieutenant, which are always kept secret, were so accurately foreseen are circumstances that appear rather significant. A letter from Archbishop Walsh, condemning the attempt on the life of Viscount French, was read in the Dublin churches on Sunday.

Commenting on the attempted assassination, the *Daily Mail* denounces the Government's "insane policy" and says that nothing could be worse than that "The crime should be seized upon as an excuse for prolonging the era of repression and deferring a liberal measure of self-government such as all Irishmen of good-will would accept." The *Manchester Guardian* thinks that Ireland's condition is illustrated by "the detestable attempt to murder Lord French." It then recalls the threats of murder directed against the Home Rule Cabinet in 1913 and 1914 by "some Ulster Unionist fanatics in those mad years," and adds: "But the full disgrace of that preaching is only to be measured now, when others have turned it into practice." The *Post* demands repression, saying: "Murder and outrage flourish in Ireland because they enjoy immunity. The Sinn Fein declares itself at war; let it suffer the consequences of being at war. Let its leaders and members be held responsible for the deed done in that name." The *Daily Chronicle*, the Prime Minister's staunch supporter, says that the attempt on Viscount French's life will not effect at all the plans for the government of Ireland which Lloyd George means to propose.

On December 15 Lloyd George announced in the House of Commons that no Irish bill would be introduced at this session of Parliament—everything being put off till after the holidays, and that it was the Government's intention to maintain law and order in Ireland. On the same day the police raided the office of the Dublin *Freeman's Journal*, seized the plant and suppressed the paper, on account of an article "adjudged contrary to police discipline." The offending editorial was entitled "The Foreign Executive" and has been reprinted by the Boston *Evening Transcript*. It runs in part as follows:

The miserable Irish executives are reduced to the pass of attempting to conscript the civil service as a supplementary police force. They have at their disposal over 60,000 troops with all the equipment of modern war, aeroplanes, tanks, machine guns and gas. They have in addition 14,000 men in the shape of a militarized police force. But their 75,000 or 80,000 men are not sufficient even for the ordinary work of keeping the peace. Burglars, footpads, highwaymen and garoters are enjoying a halcyon time. . . .

The police have been diverted from their ordinary duties to support an unsupportable political régime. Hence their impotence to discharge the functions of the police force and hence the real criminal thrives—as the political criminal is manufactured. There is another motive for the pressing of civil servants. The loyal oath was not a sufficient test for the Orange administration. A new test had to be invented. Just as Father O'Donnell was persecuted and prosecuted and slandered because he was only loyal to King George and not to Lloyd George, the civil servants are to be judged by their readiness to serve the coercionists. Those who refuse will be marked men but they should not be too anxious. A government reduced to such straits cannot long survive. . . . On Thursday morning strong detachments of the army of occupation raided up and down through Dublin breaking into houses, seizing what they could find, making prisoners of honest men who are suspected of nationalist principles and hurrying them off under armed escort to an armed British ship that appeared opportunely off Kingstown. As a grand windup, Mansion House was seized; the fact that it is the official residence of the chief magistrate of Dublin who owes that place of honor to the suffrages of the citizens was no protection.

The Dublin *Evening Telegraph*, which is owned by the same men who conduct the *Freeman's Journal*, emphatically denied that "The *Freeman's Journal* published false statements concerning the recruiting of any police force. It stated what is a fact, that the Government decided to enroll a force of special constables from amongst the civil servants of Ireland." The Dublin correspondent of the *Daily News* writes:

Suppression of the *Freeman's Journal*, strikes every one with whom I have discussed it, including not a few prominent Unionists, as indescribably stupid. Of course, the paper had been anti-Government for years, even violently so, but nine-tenths of public opinion, which a newspaper is in duty bound to express, is violently anti-Government. The prime fact is, however, that the *Freeman's Journal* never lent either overt or covert support to the demand for an Irish Republic or to any movement that could possibly be termed seditious. If the attack upon the Government's methods of raising a new force of special constabulary, which is presumably the particular reason for suppression, was thought to be subversive of the State, obviously the proper course was to apply to the court for an injunction to restrain the proprietors and editor from a repetition of the offense, with a view to subsequent prosecution. That is what would unquestionably have been done in a like case in Great Britain.

In the correspondent's opinion "more men and women have been recruited for republicanism" by the suppression of the *Freeman's Journal* "than on any other day since the announcement of the death of Thomas Ashe." The suppressed paper had vigorously opposed "what would be tantamount to enforced police service for members of the Irish civil service," which would in practice be "the setting up of an inquisition to brand members who failed to respond as disloyalists." The *Daily News* correspondent believes that the *Freeman's Journal* was suppressed by Mr. Macpherson because it has been disclosing his plan of making "chaos worse confounded" in Ireland by "employing provocative measures with the object of provoking rebellion." The suppressed paper will appeal to the courts for justice.

**Mexico.**—In the electoral campaign for the presidency which occupies the attention of the country an old calumny against the Mexican episcopate and clergy has

*The Clergy and the Elections*

been revived. According to the anti-Catholic press bishops and priests are endeavoring to control the political situation and with the aid of a Catholic party to put forth an electoral platform and to further a policy of their own. According to the *Universal* Archbishop Mora of Mexico City, in an interview given a reporter of that paper had stated that it was absolutely untrue that the Bishops of Mexico had prepared a joint letter of a political character, explanatory of the purposes and programs of the clergy in the presidential campaign, and further that no Catholic party existed and that there was no question of organizing one for political purposes.

The declaration attributed to the Archbishop gained such notoriety that a reporter of *La Epoca* of Guadalajara asked an interview of the Archbishop of Guadalajara, the Most Rev. Francisco Orozco y Jimenes, in order to verify the facts. Archbishop Orozco replied that he was not in a position to say whether the Archbishop of Mexico City had actually made the declaration attributed to him by the *Universal* or in the form in which it had there been presented. But in his own name and in the name of the Archbishop of Michoacan, of the Bishops of Queretaro, Sinaloa and Tepic, then present in Guadalajara, Archbishop Orozco declared that the statements attributed to the Archbishop of Mexico City represented what actually were Archbishop Mora's views, that neither Archbishop Mora nor his aforesaid brethren in the episcopate, nor he himself had ever thought of addressing a joint letter to their clergy and people, of a political character, and that furthermore they had no knowledge whatever that a National Catholic party was in the process of formation in their respective dioceses for the purpose of taking part in the electoral campaign.

Asked to state in a few words the position of the Mexican Episcopate with regard to the electoral campaign, the Archbishop of Guadalajara frankly declared: That neither directly nor indirectly do the Bishops intend to put up candidates, to offer them their support, or give their approval to any body or group of men which under the cloak and appearance of a social or religious program would gradually tend to become an electoral factor; that it is the duty of the Bishops to teach their Catholic fellow-citizens that they are in conscience bound to use all the legal and legitimate means in their power and without recourse to rebellion, to see that the laws be brought in harmony with those principles of right and justice which God Himself has implanted in the human heart, and which are everywhere recognized as the basis of true liberty; that as citizens, Catholics are bound to take part in the electoral campaign and to vote for men of sound character and principles, men who are ready to sacrifice party or private interest to public good; that in case Catholics

have no candidate of their own, and that none of the candidates running for office unite in himself all the desirable and necessary qualifications, they are free to choose the one who is the least dangerous to the preservation of their Faith and their natural and constitutional rights. Archbishop Orozco added that in case Catholics should claim that the electoral groups formed by them represent the Catholic Church of Mexico, the Bishops might perhaps be obliged officially to disown their action.

According to the *Excelsior* and the *Universal*, the leading morning papers of the capital, the execution of the late General Felipe Angeles, who was put to death by a **Military Faction** firing squad at Chihuahua on November **Defies** 26, was carried out in spite of a writ **Supreme Court** of habeas corpus issued by the Supreme Court of Mexico. The incident throws a peculiar light on the recent Jenkins case. In his explanation of that incident and of the responsibility therefor of the Mexican Government, President Carranza informed the State Department at Washington that the American Consular Agent could not be released by the Mexican Federal authorities because Mexican law prevented interference by the executive with the judiciary, a contention, as the Angeles case shows, not borne out by the facts. Mexico's Chief Executive is already entangled in a maze of difficulties with the United States owing to the bitterness arising out of the arrest of Jenkins, the unsatisfactory manner in which our agent was released, and the recent arrest of two seamen from the U. S. S. "Pocomoke," now detained as prisoners at Mazatlan. This recent phase of the execution of General Angeles is likely to add to external troubles new difficulties from within. It is felt on all sides in Mexico that this arbitrary overruling of an order of the Supreme Court either directly by the Military or by an order of President Carranza will add to the bitterness of the electoral campaign.

It is not the first time that the military under the Carranza Administration, and apparently with the consent of Señor Carranza himself, interfered with a writ of the Supreme Court. In a previous case the facts bore a certain resemblance to the case of General Angeles. When General Francisco Alvarez, a distinguished officer of the old Federal army, was taken prisoner at Vera Cruz and his execution ordered, the Supreme Court issued a stay. In spite of the writ Alvarez was put to death. Like Angeles, he was charged with rebellion. He had been associated with the revolution headed by Felix Diaz and was captured in the battle in which General Blanquet was killed. Affairs are rendered still more critical by the political situation in Yucatan where municipal and State elections have already caused grave disorders and even bloodshed, according to the *Prensa* of San Antonio. This paper also states that Felipe Carrillo, the leader of the Socialist party, bitterly complained that the elections were absolutely controlled by the Federals and that such a thing as freedom at the polls did not exist.



# Old-Fashioned Words and New-Fangled Ideas

JAMES J. WALSH, M.D., PH.D.

**W**E have so many new words and terms which we are inclined to think must express new ideas that we are quite unconsciously, but almost inevitably, led to believe that the people of the olden time shared few of our experiences and above all felt comparatively few of the reactions to those experiences that are common to us. "Profiteering" is so new a word that we are rather readily induced to believe that it must represent a new idea. There are people who object to its form, but it is at least as good as "engineer," and it is so closely similar to "privateer" that it seems almost sure of a place in the language. We shall greatly simplify the solution of the problems that lie behind it, however, if we but realize how old are the ideas underlying this new word and how often they have been resented and their execution legally regulated in the history of human relationships. "Profiteer" is almost as new as "camouflage," but an old-fashioned editor here in New York used to get rather resentful during the war whenever anybody wanted to insist that camouflage represented new ideas and used to remind us that on the contrary it merely expressed in a new term some of the oldest efforts of mankind to make things appear other than they are. He used to quote with a good deal of gusto a little verse that he said was written by a poet who should have been immortal, though unfortunately his name had been lost. The doggerel ran thus:

Little dabs of powder,  
Little daubs of paint,  
Make the little girl,  
Look like what she ain't—camouflage.

Jezebel, he used to say, had done some painting that has come down to us from some 4,000 years ago. She was one of the earliest recorded *camoufleurs*—or should it be *camoufageuses*?—in history, but surely not the originator of the practice, which had only come to a climax in her.

Perhaps this will help to enable us to appreciate that profiteering is not new. Reading an authority on punishment and reformation not long since, I found the sentence, "Forestalling, regrating and engrossing are now almost forgotten crimes. Yet it is barely fifty years since the political economists succeeded in wiping them off the English statute books." And that action, of course, represents another of the serious social crimes of political economy. The political economists at the end of the eighteenth and the beginning of the nineteenth century, hailed by their own and immediately subsequent generations as great philosophers, are responsible for more of the social injustice of our time than probably any other single human factor. They thought and argued and

philosophized in terms of things and not of human beings. They based their reasoning on the supposed irrefragable law of supply and demand, which they insisted would equalize everything, and they even made human labor and the wage to be paid for it submissive to this law of supply and demand. The "almost forgotten crimes" which, according to the authority on penology, the political economists made a virtue by wiping them off the statute books, are very living realities in our time.

The word "forestalling" is familiar enough in a certain rather innocent sense, but "regrating" and "engrossing" have lost practically all of their significance, and yet there never was a time when we needed them so much. Instead of the vague generalization that is contained under the word "profiteer," which enable those who are actually gathering in the profit to hide themselves in "the vacuous dim inane," these old-fashioned words state exactly how the high prices come about. They make it very clear just what the crime is which causes the poor, or even those in moderate circumstances, to have to pay so much more than they can really afford for the necessities of life.

A forestaller in the olden time was one who purchased merchandise while it was on the way to market or just as it came into the market, in order to raise the price of it. Anyone who acted thus in regard to the necessities of life, food or clothing, or shoes or anything similar during the Middle Ages, was considered guilty of a crime and was put in prison or was punished by confiscation of his goods. The guildsmen were distinctly opposed to the middle-man in so far as he served no useful purpose but merely represented a profit taker. They were perfectly willing to pay fair prices for commodities, but not to support a series of people who were not productive and merely took toll between the producer and the consumer without accomplishing any good purpose. One of the statutes of King Henry III, called the "Statute of Bakers," proclaims without mincing words what a forestaller is. He is "an open oppressor of poor people and of all the commonalty and an enemy of the whole shire and country." It is hard for our generation to think that the so-called Dark Ages could have reached any such extremely practical social development as this with regard to profiteering, but then it used to be hard for our people to believe that art and architecture and literature and philosophy reached a development in those so-called Dark Ages which really make them the Bright Ages, and, to use John Fiske's expression, cause us "to feel that there is a sense in which the most brilliant achievements of pagan antiquity are dwarfed in comparison with these."

The other words, "engross" and "regrate," are just as significant as forestall. We have the new word "monop-

oly" and its derivative "monopolize," but all that we express by that the medieval people expressed by engross. According to the "Century Dictionary," it meant "to get entire possession or control of (an article or articles) for the purpose of raising prices and enhancing profits; as to engross the importation of tea; to engross the market for wheat." We are sometimes inclined to think that only the men of our time were clever enough to think of any such activity as this, and to feel that indeed the poor people of the past were to be pitied because they were so obtuse as not to have discovered such refined methods of exploiting others; but human nature has changed very little, and nothing makes that so clear as the study of words. Words are the fossils of language. They reveal what has happened in the long ago in human relationships, as expressed by language, quite as the fossils dug from the earth reveal the story of what happened in the relationships of earth and sea and sky to each other in the long ago.

The word "regrate" is at least as interesting as the others, its companions in fate at the hands of the political economists. A regrater, or in the old English a *regratour*, was one who bought up merchandise for no other reason than to sell it at a greater price, thus taking advantage of his neighbor's necessity. This might happen when some came late to market or feared that the stocks might be exhausted and were willing to pay more than the market price lest they should be without the necessities of life for the next few days. A man was allowed to buy and thus resell provided he carried the things which he bought five miles from the market where he secured them. He was thus conferring a real benefit on those to whom he sold and he had a right to a remuneration for it. To buy and sell in the same market, however, was severely punished. In the "English Gilds," as quoted in the "Century Dictionary," the penalty for this offense is thus expressed: "No regratour ne go owt of towne for to engrosy the chaffare, upon payne for to be fourty-dayes in the kynges prysone." This perhaps may need to be modernly Englished somewhat as follows: "No regrater may

go out of town to monopolize merchandise under pain of forty days in the king's prison." The anticipators of the regular opportunity in the distribution of government land are in our day called "sooners." They had another name for people of that kind in the old time, but above all they had a thoroughgoing way of disposing of them, and they punished the act of taking undue advantage of opportunity.

Another meaning of regrater is also very interesting for our time. He was one who trimmed up old wares for sale. Specifically mentioned in the statutes were regraters of bread, that is, those who bought up mouldy or soggy bread, and removing the signs of mould and perhaps heating it somewhat resold it for a profit. Curiously enough, one synonym for regrater in the olden time was broker. It meant originally one who did business for others, and then came to mean one who furbished up things that he had bought so as to make them saleable to others. We use a much nicer word for a very similar process in modern time. Those engaging in this occupation now are called "promoters." Promoters and profiteers have more in common than might be thought probable. They called them very simply forestallers and regraters in the olden time because a man set his stall before another's in the market place or took the unsaleable remnants and made them so attractive that they could be sold at a profit.

What a wonderful revelation of social customs, but above all of social ups and downs is to be found in our old English words! It would be extremely valuable to have some of these old-fashioned words back in common use instead of such politer generalizations as profiteer and promoter. We have remade our political economy so that the law of supply and demand does not apply to human beings in wages and labor, now let us unmake the other supposed advances of political economy which unfortunately wiped out such expressive terms as forestall, regrate and engross, and still more unfortunately took off the statute books some criminal activities, which deserve to be dealt with in the summary way of the Middle Ages.

## That France May Live

A. J. MUENCH

WHEREVER one walks in France, be it in Paris or in other cities or villages, the eye catches at every turn of the streets the phrase, "*Pour que la France vive*," "That France may live." This sentence is the head-line, in large, heavy lettering, of a very striking poster which made its appearance in France last week. It is a cry of warning; one is tempted to say, a cry of desperation, considering the lamentable condition of French family-life. The poster informs the reader that France, before the war, had made less progress economically and industrially, and had had a lower birth-

rate than any other civilized country in the world; that Germany, in 1914, had been twice as strong in numbers as France, a preponderance that caused Germany to attack her with such smashing confidence; that as a result of the war France had lost one-tenth of her population through deaths on the battle-field and through deaths at home caused by undernourishment and by the strain during the terrible days of the conflict. The cry to France, therefore, is reconstruction of the family first, if France is to live.

This challenge to France for a better, more whole-



some and a more moral family life comes from an organization which calls itself the *La Ligue des Familles Nombreuses et de la Répopulation*, made up of associations with varied purposes, hygienic, charitable, anti-tuberculosis and anti-alcoholic in nature. The *Ligue* is engaged in a battle for the life of France, fully realizing that the policy of a limitation of offspring has been wrong and in its consequences most disastrous. There is to be a rejuvenation of family life in France. Therefore, the *Ligue* condemns the law which increases taxation in proportion to the number of mouths to be fed. It denounces unsanitary and congested housing conditions. It is fighting with every possible means, tuberculosis and alcoholism, two demons that are bringing ruin to home life in France.

There is much reason for this heavily concentrated activity of the *Ligue*. In the last week of September *Le Matin*, a Paris newspaper with a wide circulation in France, published a long article on what was called the crime of France, under the signature of the eminent Dr. Foveau de Courmelles, president of the French hygienic society, in which he scathingly condemned modern fashions in dress as one of the leading causes for the low birth-rate in France. His thesis was that the demands of fashion are irreconcilable with the functions of motherhood. There is a craze among women, he says rather frankly, to appear as trim and slender as possible, so much so that motherhood, which was once considered sacred and honored, is now considered socially unesthetic and therefore socially undesirable. Furthermore, under this craze modern dress has become in many cases an instrument of torture, and, what is decidedly worse, a cause of danger to health and life. Impeding the functions of vital organs, modern wearing apparel not only endangers the health and life of the women themselves, but makes them also unfit to take upon themselves the functions of motherhood. Speaking about scantiness of dress, he argues against the plea that scanty attire is in the interest of economy: France must save its cotton, wool and silk. But must it not, he asks in answer, rather save its health and life? Insufficiently clothed women have exposed themselves to every variation of temperature, colds have been contracted, colds led to bronchitis, influenza, pneumonia, tuberculosis, rheumatism and so forth. Where is the economy with bills to pay to druggists, doctors and hospitals; with money, health, life, and the future of France ruthlessly sacrificed to the Moloch fashion?

Amusingly enough then he proceeds to play on the strings of patriotism, knowing well the heights and depths of French patriotism. Fashions, he says in recalling the war-time rumor, originated with the German military government. Years before the war it had sent its ladies' tailors to France to encourage health-ruinous fashions with a view to break the moral and physical fiber of French womanhood. It was planned as a bit of military strategy to make the conquest so much more

easy when the *Tag* had arrived. With German military power crushed, will not French women show that French blood has not been shed in vain? Will they not give proof that the deeds of heroism and sacrifice will not come to nought? If their patriotism is sincere they will dress with a view to their comfort and their health, but also with a view to the future glory of France. They will put a stop to the changing whims of fashion, in the interest of real economy, in the interest of a greater production of the necessities of life, in the interest of the children of France for whose rearing and education the money is needed which is so extravagantly spent on clothes.

It is interesting to note two of his proposals to counteract the declining birth-rate. He advocates a return to the "turning cradles," which were abolished by the law of 1863. Before this time these cradles, fixed in the gates of many charitable institutions and infant asylums, were to be found in practically every part of France. They did much to prevent the murder of children who were not wanted by mothers, either because they were unable to take care of them or because they wished to protect their name. Then, he encourages support of the bill of M. Doisy, member of the Chamber of Deputies, which provides for a pecuniary reward of motherhood by the State, "since motherhood is a social function."

As sincere as the appeal, and as good as the purposes of the eminent doctor may be, he has not touched the root of the evil, moral degeneracy by the inculcation of false ideals as regards married life and its duties. Regeneration of a nation comes only by a regeneration of the inner life of its members by virtue of sound moral principles.

As a nation sows so it shall reap. Only a near-sighted policy could have dreamed of making propaganda for so fallacious and so treacherous a doctrine as that of the limitation of offspring. Still even now, there are such who have eyes and do not see. Traveling from Paris to Dijon, a Frenchman, commenting on the posters to be seen along the way, said to the writer:

France is fortunate that it had followed in past years a policy of limitation of offspring. Were its population larger than it now is, the misery and poverty, as great as they are, would be still greater. Its industries, in many parts, are destroyed, or at least partially ruined. Unable to provide properly for the feeding of the existing population, it could much less do so were the population larger.

His argument looked very plausible. It was an economic argument, but economically unsound, and this for two reasons. France, like practically all the belligerent nations, is burdened with an enormous debt. The interest alone on this debt is staggering. Were its population larger than it actually is, the burden of taxation would be more widely distributed and thus rest less heavily on each single inhabitant. The burden would not be so crushing. Secondly, France needs to develop its resources, and for this it needs a strong population.

It cannot, like the United States, look to immigration for its labor supply. With a vigorous population it could more than double its production. Goods for consumption would become plentiful, forcing down the cost of living. Export trade would be stimulated, reestablishing its weakened international credit. It is economically false that a small population makes for prosperity in a country. The history of economics in both England and Germany show quite different results. A healthy, growing population gives a spirit of dash and enterprise to a nation. It is ever growing into the stature of a man, without growing old. It lives always in the prime of life, and need not fear the degeneration of a decrepid old age. For new, invigorating blood is constantly coursing through its veins.

The past policy of France with regard to birth-restriction has been wrong. There is much reason for the alarm which has manifested itself over the calamity of a shrinking population. A recent report of the bureau of vital statistics in Paris, for the year 1918, shows that the total number of births was only 34,576 as compared with 51,903 in 1912, a loss of over thirty-three per cent. Had Paris lost in 1912, thirty-three per cent of her babies through some plague, the city would have been frantic with grief, and with reason. It would have seen a funeral procession, made up only of hearses, which, if held at one time, would have taken over twenty days to pass a given point, moving steadily day and night. The coffins, placed end to end, would have formed a trench grave almost the length of Broadway, New York. A tremendous loss. Yet this was precisely the loss of Paris in 1918. The figures for the whole of France, as given by Dr. Bertillon, whose reputation as a statistician is international, present just as gloomy a picture. France had a deficit, in 1918, of 400,000 births. In former decades, while France had not made any progress as to birth-increase, it had nevertheless not suffered any loss. In the decade of 1900 to 1910, the birth-rate of the other European countries had been raised from seven per 1,000 in previous decades to twelve per 1,000 of the population, while that of France had remained zero. Now France faces in one year a loss of almost 500,000 babies. If this continues, Germany will have in ten years a preponderance of population of four to one as compared with France. Within a hundred years, France will be known only to historians; it will have disappeared as a world power from the map of the world.

The loss is tremendous, and yet no one seems to care, excepting the few, who, looking into the future, are banded together in a league working for the rehabilitation of the family life of France. The loss, so little mourned, is the loss of children who never had existence. And who mourns over human lives that never were, but might have been? For over forty years France draped the statue in the *Place de la Concorde* in Paris, representing the city of Strassburg, in black, as an expression of mourning over its loss to Germany in 1871. Only with

the end of this war, has this drapery been removed. France, so rich in statuary, would do well to erect a statue representing a child, the future hope of France, in the most prominent place of every city, and then to drape it in black until the country has made good the loss which it has suffered in its family life.

The vital statistics show another alarming feature. Illegitimate births have increased from twenty-four per cent to thirty-one per cent, which is to say, that practically one baby out of every three born is illegitimate. How many were denied the right to see the light of day, after life had once begun, statistics do not say, because statistics do not know. Dark silence covers this abyss of iniquity. Indeed, there is need of the cry: "That France may live." It cannot live, unless it takes to heart the words of its renowned sociologist, Le Play, whose memory it honors with a beautiful statue in the *Jardins du Luxembourg*. "No progress without moral progress; no moral progress without religious progress."

This is the story of France. It is the story practically of every nation that has been cursed by what has been euphoniously called civilization, a civilization which is pagan in its heart. They are reaping the fruits of such writers as Bloch, Forel, Marcuse, Ellen Key, and others, whose wild, irreligious doctrines on matrimony have been popularized in cheap editions of almost every tongue. England had its Malthus over a hundred years ago. Today his disciples, the Neo-Malthusians, are holding forth with brazen shamelessness on the prudential checks of births. The problem of the falling birth-rate in England has recently employed the attention of even the Socialists of that country. In their organ, the *Daily Herald*, a doctor paid tribute to the Church, saying that where the Madonna is honored, child life is honored, and that the poor Irish and the poor Italians in the slums of Liverpool and London, despite their unhealthy surroundings, preserve their children's lives to a far greater extent than do their Protestant neighbors.

Germany is facing a problem peculiarly its own. The Communists of Munich, Bavaria, have threatened to organize a strike among child-bearers, alleging that Germany has, by 30,000,000, too many mouths to feed, and "a wise peasant does not breed more cattle than he can feed." A cold, brutal statement of materialistic philosophy. The facts are that Germany is facing the problem of a rapidly declining birth-rate. In the *Munich Medical Journal*, Dr. Burgdörfer, answers the Communists by pointing out that the German nation is confronted with a deficit in human resources as a result of the war. About 800,000 marriages were not contracted, 1,700,000 military persons were killed in the war, 700,000 perished as a result of the hunger-blockade, 4,000,000 babies were lost to the world. German scientists are now busily engaged in trying to solve the problem "scientifically." In the month of July of this year the Institute for Sexual Sciences, with its four departments of sexual biology, sexual sociology, sexual ethnology and sexual pathology,



was opened in the city of Berlin. Pagan means are used to fight a pagan evil. The battle will be futile, unless heed is given to the principle of Catholic morality, so pregnantly expressed by St. Thomas: "The child is the most essential element in matrimony." A reconsecration of married life to Christian ideals solves the problem.

The propaganda of Mrs. Sanger and those of her ilk, in the United States, is well known. If the figures of the birth-rate as shown by the census of 1910 brought consternation into the hearts of those who have regard for the future of the country, this consternation will become confusion when the figures of next year's census will be published. It is not playing the part of a prophet to say this. For, in no previous decade was the propaganda for birth-control so open, so daring and so well-organized as in that of 1910 to 1920. Pernicious ideas of birth-restriction were spread broadcast in daily newspapers, in pamphlets, in books of every sort; they were popularized from soap-boxes on the streets and from public lecture-platforms; they were given "scientific" coloring by university professors of the type of Dr. Thomas, whose escapade of "free love" last year added notoriety to the notoriety which he possessed as professor, while in the chair of sociology in the University of Chicago. Incessant, systematic propaganda together with a degeneracy of the social life of countless numbers will explain to a great extent the falling birth-rate in the United States. Social ambition, luxury and extravagance in living, amusements of every sort, have brought back large sections of the population to the moral degeneracy of former pagan days. "Poodle-dog" society, whose votaries know how to kiss and hug dogs, but who have forgotten how to meet their duties toward human life, is the great criminal in the nation, more treasonable than any traitor. It is a curse among its people.

What the world needs in its plans for reconstruction is a recognition of the necessity of thrift, self-discipline, duties and responsibilities. It needs the culture of the inner life, and a good deal less of the culture of the exterior life. It needs more soul and less body. A recognition of this need has led to the establishment, in the Gregorian University in Rome, of a chair of asceticism, at the beginning of this year. With such a culture of the interior life, it is impossible that family life should degenerate. The great Leo XIII has said so in his Encyclical Letter of April 21, 1878. "When domestic society is fashioned in the mold of Christian life, each member will gradually grow accustomed to the love of religion and piety, to the abhorrence of false and harmful teaching, to the pursuit of virtue, to the restraint of that insatiable seeking after self-interest alone, which so spoils and weakens the character of men."

The stream of family life must be kept pure by drawing from the wells of Christian doctrine. Only so can society be kept in health and life.

## Apostolic Schools, 1865-1915

JOSEPH H. LEDIT, S.J.

NEWS to gladden the heart of everyone interested in missionary activities has come to us from France. The apostolic schools that have furnished the whole world with thousands of priests and seminarians and our own United States with upward of 200, will finally celebrate soon after Easter, 1920, thus putting an end to the long delay caused by the war, the fiftieth anniversary of the initiation of the apostolic-school movement.

The grandeur and loftiness of the principles on which this remarkable institution was founded, its Providential history and its magnificent results seem to be of such importance in the present history of missionary labors as to demand a grateful recognition.

It is a fact familiar enough to Catholics that it is often from the poor and the lowly that Almighty God is pleased to choose His priests and especially His missionaries; but as the education required for such a vocation is at once long and costly, it necessarily follows that many vocations are lost for want of means. So strong an impression did this misfortune make on Father Alberic de Foresta, S.J., the founder and father of apostolic schools, that he was often forced to shed tears at seeing so many vocations abandoned and consequently so many immortal souls left without any one to bring them the consoling truths of religion. He resolved, therefore, to gather together these sons of poor Catholic families, whom God had blessed so lovingly, to give them the classical education required, and finally to let them choose the mission to which the Holy Spirit would call them. It was not a college that he wished to found, nor a seminary such as those then in existence, but an institution that would be a combination of novitiate and school. In fact he called it in his rule book a "little novitiate of the apostolate," where all the candidates would be received under a reduced pension if they could afford it, otherwise, and this was the ordinary case, gratuitously, on the solemn promise that at the end of their studies they would apply for the foreign missions. These boys would stay at school for four, five, six or more years, as circumstances required, and after the completion of their studies would direct themselves to any mission whatsoever of their choice.

This last note, that of universality of aim, is one of the most essential marks of this institution of Father de Foresta, and reveals in the clearest light his admirable large-heartedness, for it was not to fill the ranks of the Society of Jesus alone, to which he belonged, that he wished to found his school, but to provide apostles for the entire missionary world. This we consider one of the most admirable works of the last half-century, that a religious entirely destitute of all the goods of this world should become a most eminent benefactor of all the Religious Orders and Congregations that devote themselves to apostolic labors in foreign lands.

It was in September, 1865, that Father de Foresta arrived in Rome and proposed his plans to the Very Rev. Father Beckx, General of the Society of Jesus, and to his Holiness Pope Pius IX. Both encouraged him warmly and assured him that God would bless his undertaking. The Father returned to France. As yet he had neither house nor candidates nor money. The house was quickly found; the Jesuit College of St. Joseph at Avignon generously surrendered a part of its buildings to give home and shelter to the new family. The first set of candidates was found in a manner most providential.

The Mother Superior of one of the religious communities of Avignon had gathered together six or seven little boys in order to teach them the necessary classics required for their entrance into the seminaries. Father de Foresta came to visit her on his return from Rome. He was somewhat surprised to see these boys taking their recreation in the convent yard, and accordingly inquired of the Mother Superior about them. "They are," she answered, "pious and intelligent little boys entrusted to me by their parents to be reared for the priesthood; I was just waiting for you to help me to place them in the various seminaries." "God be blessed forever," answered the Father, crying for joy. "I adopt these children, for I need them to form my apostolic school." Thus did Divine Providence come most unexpectedly to his aid.

With the boys came alms. No sooner was Father de Foresta's plan known than it received an enthusiastic welcome. Pope Pius IX called it a "useful and salutary work" and blessed it with numerous plenary indulgences. The Hierarchy both of France and of the foreign missions sent their warmest congratulations and wishes for success to its saintly founder, and benefactors quickly offered their aid for this new and bold apostolic venture. Notwithstanding the fact that Catholic France had to maintain its own schools and universities at home, and was the main support of the missions of the outside world, it found, nevertheless, the means to promote this rising institution. Benefactors sprang up among all classes of men and women: religious communities, the clergy, the nobility, as well as the humble and the lowly, even little children vied with one another to become the benefactors of God's young missionaries. One poor country girl begged the sum of \$800; another, at the cost of how many humiliations and sacrifices God only knows, gathered \$2,400 for the apostolic school. Often also the charity of benefactors manifested itself in a more touching manner. Many noble and pious French ladies, besides giving of their gold, wished also to work for the missionary boys and to offer for them the patient toil of their industrious hands. They made to the Sacred Heart of Jesus the beautiful promise to work for His young apostles one hour every day. How noble was this method of almsgiving, how beautiful, and how exceedingly delicate. Humanity has always admired those great queens who in the ages of faith cherished most jealously and kept entirely for themselves the privilege of weaving with

their own hands the costly linen destined for God's altars. Was it not as noble a sentiment that animated the souls of these princely and wealthy women who did not disdain to become for the love of God, the servants of His future missionaries?

Thus began the apostolic schools, humbly like all other great works of God, and also like His greatest in Bethlehem-like poverty, for many things were wanting at the start. Not enough to have begun in poverty with Our Lord Himself, the apostolic schools followed Him also in persecution. In 1880, this school of Avignon shared together with the other religious houses in France the honor of being driven out of its home. Early in the morning of June 30, policemen and gendarmes with drawn bayonets and loaded rifles invaded the humble home and drove its children out into the streets. That day the school started its many wanderings both in France and in exile. It remained for seven years at Sainte Garde, then went to Montciel in Jura in 1887, then ten years later, back again to the South in Valence; and when in 1903, the French religious were expelled from their country, these young boys also, regarded already by God's enemies as missionaries, had to fly into exile. They arrived in Salussola (Piedmont, Italy) the same year, but the place being too small, they moved after six years, that is to say in 1909, to an ancient Trappist monastery at Lanzo, near Turin. Here under the lovely skies of northern Italy, the school flourished. It was its golden age again. In the second year, the number of pupils rose to seventy-two, and still, all were supported and educated by the alms received from France.

The next cross was war. Many Fathers and Brothers had to answer the country's call. There was even talk for a while of closing the school; but still, thanks to the unceasing charity of France, the school was able to continue the education of some fifty little missionaries in the making. More wonderful still, during the war itself, when all was so difficult to accomplish, and when the irregularity of trains, the cost of transportation and the suspicions of an un-Christian government should have rendered such an undertaking almost impossible, the school, taking advantage of the tacit leave of the French authorities, returned to France February 8, 1918, after fifteen years of exile. It is now established and flourishing at Thonon, on a smiling green hill, near the shore of the famous Lake of Geneva, with the glorious Alps for a background. Vocations and the alms that sustain them spring forth from the bosom of bloody and war-stricken France as bountifully as ever before.

This is a short sketch of the history of the first of all apostolic schools. It alone has furnished about 500 missionaries scattered among some twenty-five Religious Orders and Congregations. But of equal import no doubt, is the foundation of other similar apostolic schools, modeled on the pattern of the first and directed by the same rule. Four of these were established in France; one also in Belgium, Italy, Spain, Portugal, and Ecuador,



respectively; but none perhaps is so familiar to American Catholics as the Irish Apostolic School, Mungret, County Limerick. These ten apostolic schools, all directed by the Society of Jesus, have followed the sublime example given to them by their elder sister of Avignon, and without regard of Order or Congregation have raised their children for the whole world.

The impulse once given, all the Religious Orders wished to have their own apostolic schools. Of course, some of the features were changed, for each Congregation opened its school for its own recruits, but still the main idea remained the same, to raise the poor to the grandeur of the apostolate. Thus, we have in America, as outgrowths of the original apostolic schools, the well-known and flourishing Mission House of Techny, Ill., with its eastern branch in Girard, Penn., directed by the Fathers of the Divine Word, where the generosity of American Catholics and the zeal of these Fathers, enable not a few of the students, otherwise too handicapped, to

answer the voice of God, that calls them persistently to His service on the missions. Then there is the school, also in Pennsylvania, of the American Foreign Missions and even Maryknoll itself, which but last year came before the eyes of the public by sending its first group of missionaries to China. Shall Father de Foresta be called father of these schools, too? Perhaps, for as Pope Benedict XV himself has testified: "It is certain that of all the apostolic schools of the kind that exist in the Society of Jesus, or in other Religious Orders, the founder, or at least in some way, the initiator is Father Alberic de Foresta . . . a man of great piety."

Such, in brief, is the story of the birth and growth of the humble foundation of this Father. His great soul, his immense zeal have filled the world. During the past fifty years his schools have wonderfully multiplied and thriven and his apostolic missionaries have brought to all nations, even to the uttermost bounds of the earth, the Light of the World.

## The Religion of Spiritism

GERALD C. TREACY, S.J.

**N**O matter what the nature of the phenomena adduced in proof of Spiritistic claims, the message always remains the same. The dead are near and speak to those still in this life, bidding them take heart and not be disturbed by a temporary parting. Life continues on another plane. It may be the strange séance-events, levitation or materialization, it may be table-rappings or voices or automatic writing or clairvoyance, back of all these is the message that is to convince an unbelieving world that the dead still live and are in touch with the present life. "There can be no doubt that the study proclaims to mankind the existence of another world. To the Spiritist it is a literal truth that spirits walk this earth. . . . Spiritism claims to be able to remove every doubt." This in brief is Horace Leaf's statement in his psychic primer. If Spiritism is not a religion it is merely a branch of science and its adherents refuse to admit that. So it was that Conan Doyle proclaimed it a new revelation. As regards its religious aspect Spiritism is in its infancy. It does not claim to reveal everything, yet it would set aside the tenets of other religious beliefs or at least make them square with the results of the seance, or go into the discard.

Eternal punishment is outlawed by all scientific Spiritists. In fact eternity does not enter into the question of punishment or reward. "We have been so habituated to the notion of eternal punishment of a uniform type, that unjust as this must be, it makes it hard to appreciate a more just view." This, of course, means the Spiritistic view which amounts to this: Life on the next plane is taken up where it ended on this plane, a soul is neither better nor worse in the moment

after death than in the moment before death. There are progressive grades of purification. The life led on another plane where the spirit inhabitants dwell is very much like the life we lead on earth. There a perfectly rational life is led among scenes and people that are known and loved. Horace Leaf, after explaining this to the aspiring psychic, adds: "Even if this were not true it certainly seems quite natural that it should be true. For what could be more foolish than to imagine men and women passing from one state of existence to another entirely unlike it? All the trials and sufferings of life would be purposeless and meaningless. It is impossible to conceive nature breaking down in so unaccountable a way." It is, then, as a naturalist and not a "credulous supernaturalist" that the Spiritist points the way to the new religion. When compared with the teachings of other religions he maintains he can offer the only rational explanation of an after-life.

Death, then, is merely a journey to a land afar. While the very wicked suffer, at least for a time, and are forbidden intercourse with their friends in this world, the average soul is so happy that it would not consider coming back to earth. In every form of communication with earth the spirits of the departed play the lead.

It is the spirit people who manifest to the clairvoyant, speak to the clairaudient, control the automatist's hand and materialize. No greater error prevails than that Spiritists call the spirits up. Whoever undertakes to investigate will soon see the folly of this notion. The departed are far more anxious to communicate with us than we are with them.

And here we are driven back to the same position: the Spiritist ever insistent that spirit identity and spirit

intelligence are really palpable facts. Certainly the latest published records in proof of spirit identity as found in the appeal to automatic writing and cross-correspondence disappoint the impartial critic. It is ever the same line of argument. And the open mind is forced to the conclusion that back of the "revelation" may be subjective or subconscious imaginings or satan, but it surely is not the spirit claimed by the psychic devotee; at least identity is never established satisfactorily.

It needs no astute reasoning to see that a body of revealed truth committed to a teaching Church is an out-of-date religious theory to the Spiritist. He is opposed to present-day Christianity, while declaring his adherence to the teachings of Christ. He even goes to the extent of declaring the Divine Founder of the Church, a medium. The truth that the Prophet of Galilee taught is now presented in a manner suitable to modern times. The medium wherever found and proved reliable is the modern apostle. Conan Doyle is fearless in proclaiming the religious element. He is quoted by Robert Moutnsier in the *Bookman* for January, 1918, as saying:

The situation may be summed up in a single alternative. The one supposition is that there has been an outbreak of lunacy extending over two generations of mankind on two continents, a lunacy that assails men and women of character and intellect who are otherwise eminently sane. The alternative supposition is that the world is now confronted with a new revelation from Divine sources which constitutes by far the greatest religious event since the death of Christ, a revelation which alters the whole aspect of life and death. Between these two suppositions I can see no solid position. Spiritism is absolute lunacy or it is a revolution in religious thought, giving us as by-products an utter fearlessness of death and an immense consolation when those who are dear to us pass behind the veil.

As a new revelation it destroys the Divinity of Christ and makes religion consist in sentiment and the doctrine of the square deal. Its first apostles held to a personal God but side by side with the vagaries of modern philosophy we detect the tenets of Pantheism entering into the teachings of the more intellectual exponents of the cult. Myers, for example, is a Pantheist and at once the great modern Spiritistic religious teacher. Individual salvation is a developing process tending ultimately toward absorption into the World Soul.

While quite impossible to correlate and fuse the religious tenets of Spiritism into a connected whole, enough can be gleaned from the mass of doctrines proposed in recent days to understand that Christianity's essential teachings must go down before this new cult. By Spiritistic revelation Christianity will be purified. Purification, according to Spiritistic progress, means destruction of belief in a Divine Saviour as well as in a personal God. Hence no Sacramental system and no Church. Faith based on Divine revelation goes by the board. Science is the court of appeal. Yet there is a sad lack of scientific proof for this cult that prates so glibly of science. Fraud and deception have marked its path from

the beginning of its history, and it bears a meaningless message to those who are groping for truth.

It would be idle to claim that there have been no well-authenticated cases of weird happenings in the seance or the private circle. It is in the interpretations of these phenomena that we take issue with Spiritism. Genuine science cannot accept the hasty conclusions of modern Spiritistic writers for the subjective element is so strong that well-balanced proof is entirely lacking. Above all the sincere religious mind cannot believe that the culmination of the Sermon on the Mount is the incoherent muttering of the modern medium. If Revelation is God's message to man surely its content must be definite and authoritative, and the credentials of the messenger must be such that the open mind will be drawn to hearken and to heed. The history of modern Spiritism bears no brief for truth. Its court of appeal is the seance or the private testimony of the over-wrought mind. Margaret Cameron in her "Seven Purposes" has unwittingly struck a stinging blow at the cause of the cult she is championing: "By night my mind was in a turmoil, my nerves on edge." This sentence speaks volumes. It makes the alternative rejected by Conan Doyle loom up threateningly as a warning to those who would trifle with fire. Robert Hugh Benson made the same point in "The Necromancers," as has E. F. Benson in his recent novel, "Across the Stream." Sanity goes when Spiritism possesses the human mind. God is not in the seance or the medium or the automatist. For the Spiritist God is not Truth.

## Christmas Carols and Carolings

F. J. KELLY, MUS. DOC.

CHRISTMAS is always associated with music in our thoughts, because ever since the Angels' song rang through the world, on that first Holy Night, announcing the birth of the Redeemer of mankind, songs and music have been inseparably linked with the celebration of this great event. The custom of singing carols in honor of the new-born King in the early Christmas morning is a most beautiful one, very dear to the hearts of all. Tennyson in his great poem, "In Memoriam," immortalizes this custom in these words:

The time draws near the birth of Christ:  
The moon is hid, the night is still;  
The Christmas bells from hill to hill  
Answer each other in the mist.

Longfellow also beautifully describes this simple celebration of Christ's Nativity:

I heard the bells on Christmas Day  
Their old familiar carols play,  
And mild and sweet the words repeat  
Of peace on earth, good will to men.

The very best Christmas carols that we possess today are translations from the well-known carols or hymns of the Middle Ages. They are dear to the hearts of all people, not because of their worth musically, but because of their association with a most joyous event, and from a love of a custom ages old. The birth and mission of Christ inspired forms and customs with new meaning and spirit. After Clemens Romanus about 70 A. D. decreed that the birth of Our Lord should be celebrated on December 25, carols of adoration of the new-born



King were developed, which gradually suggested the term, "Christmas Carol." In the second century, the younger Pliny wrote to the Roman Emperor that Christians "gathered on the festival days to sing praises alternately to God and Christ."

But it was in the Middle Ages, those ages of faith, when carols came into general use. They were sung in the churches and at the courts and formed the themes of trained choruses. Christmas was primarily the great festival of kings from the crowning of Charlemagne in 800 A. D. to the coronation of William the Conqueror in 1066 A. D., on Christmas Day. At this time there were two distinctive types of carols: the religious, usually sung by chorus boys; and festive carols, sung at feasts, and crowning of kings, by the entire company of guests or by hired minstrels. These carols sung by diverse bands in many localities had wide variations of form. Like the great mass of folk-songs, that have come down to us from the past, these songs are largely traditional in character. The majority were purely devotional, founded on the beautiful story of the "birth of Christ in Bethlehem town." At the present time, carol singing forms a prominent part of the Christmas service in all churches, non-Catholic as well as Catholic. There is an attempt to revive the beautiful custom of carol singing on the steps of church and temple, a notable return to an effective and impressive celebration. Probably the most sung Christmas carols in America today are the familiar exaltation accredited to J. Reading in 1692, "Come All Ye Faithful," and that beautiful little peasant song, "*Stille Nacht, Heilige Nacht*," of which Haydn has given us such a wonderful setting. Carol singing has a firm root in the hearts of the human race, and as an expression of the greatest event in all history, the birth of the King of Kings, it has also a perennial charm as poetry and song.

The actual origin or derivation of the word carol is rather undecided. The French *carolle* is a song on a birthday, especially Christmas Day; old French, *carole*, a singing dance; Breton, *karoll*, a dance, a movement of the body in cadence; Manx, *carval*, is the same as carol; Welsh, *carol*, a song; *caroli*, to move in a circle, to dance; Gaelic, *caroll* means a melody; Italian, *carola*, from *carolare*, to sing songs of joy, especially a joy-song commemorating Christmas and Easter. Some believe that its origin is entirely Celtic. In the original sense, it is a round dance. Irish, *kar* is a twist or turn; Gaelic, *kar* is a twist or turn to music. Modern custom has limited its meaning to a religious sense, and today we associate it with the universal festivities ushering in the great feast of Christmas.

The rise of the Christmas carol in popular favor is one of the most wonderful literary phenomena of the present generation. Some years ago it was revived in the Church, and year by year, fresh additions have been made to the lists, some of permanent value as containing old work, previously not known, or a traditional carol from some obscure country hamlet with its local variations, or perhaps, some of the unfamiliar foreign carols, with which our trans-Atlantic friends are wont to solace themselves at Christmastide. Not only in number, but also in the wide extension of use among all classes has the importance of the carol asserted itself. Right here lies a danger that its original theory and purpose may be left out of sight. Some of these carols take on the nature of part-songs. A carol is not a part-song. Again a carol without a strongly expressed belief in the Incarnation is no carol at all. A carol must relate in one way or the other to Christmastide.

Caroling is an almost universal custom throughout Christendom, yet we find that owing to the geographical distribution of the various races of peoples in Europe, it had a much more religious character among some than among others. It was not until the science of comparative folk-lore and mythology began to develop that it was possible to compare the Christmas folk-songs of the different countries with one another. In the southern countries of Europe we find the carol more religious, center-

ing round the church and its services, while in the northern countries, where the rigor of the climate renders winter traveling more difficult, the home rather than the church is the place where the carol is sung. Moreover, in these latter countries, we find everywhere relics of the old nature worship, and the Christmas of the ancestors of these countries contains unsuspected survivals of this. The use of the holly and mistletoe is one of the best and most striking examples of this survival.

There can be no doubt whatever that the singing of carols grew out of the mysteries of the Incarnation and Nativity and the custom of placing a crib containing the representation of the Divine Infant with Mary and Joseph kneeling by in the church. The ceremony of singing before the crib on Christmas morning formed the basis of the extensive carol literature that we have today. The transfer of Christmas hymns and songs from the church to the home led to a growth of carols containing allusions to the home festivity of the season, giving rise to secular carols. The curious blending of the religious and the secular is partly due to the fact, that the time of the year which the Church eventually selected for the commemoration of the birth of Christ happened to coincide with a heathen feast of great antiquity handed down from time immemorial through the Druid's winter feast, the Roman Saturnalia, and the Scandinavian Feast of the Yule. The suspension of the observance of Christmas by the Puritans in 1644, while it is deplored because of the loss of the ancient tunes to which carols had been sung, yet had one good effect. After the restoration of the celebration of this ancient feast, we find the entire disuse of the silly secular carol, and from that time on the carol has assumed a religious character. To the realistic tendencies of the medieval mind, must be ascribed the rapid growth of curious stories or legends which abound in the literature of carols. It would be easy to fill a volume with the stories of various kinds which the simple child-like imagination of the people in those ages of faith have brought into existence.

Although in recent years the practice of singing carols at Christmas time has rapidly spread in our chapels, churches and great cathedrals, a secular custom is really of very ancient origin and carries us back to the time when "Miriam the prophetess, the sister of Aaron, took a timbrel in her hand, and all the women went out after her with timbrels and with dances," and answered back the chorus of the men, "Sing ye to the Lord, for He hath triumphed gloriously, the horse and his rider hath He thrown into the sea." We find dancing recorded as forming part of Divine worship again and again. In the Psalms we have this injunction: "Let the children of Zion be joyful in their King. Let them praise His name in the dance." "Praise Him with the timbrel and dance." Solomon says: "There is a time to weep and a time to laugh, a time to mourn and a time to dance." Our Lord in the parable of the Prodigal Son, alludes to the custom without expressing disapprobation.

But there is little evidence that singing and dancing were ever practised in the Christian Church. Although it was tolerated under certain conditions, and in certain localities, we find ecclesiastical condemnation of dances in churches until they ceased entirely; but the carol which was associated with the dance, remains, and increases in popularity as the seasons come and go. It has taken a place in the services of the Church, where it is growingly appreciated. Carols sung by choristers amid impressive surroundings during the Christmas time are echoes of the glorious harmonies that unceasingly ascend before the throne of the Most High God in the Heavenly Jerusalem.

With hearts truly grateful,  
Come all ye faithful  
To Jesus, to Jesus in Bethlehem.  
See Christ our Saviour,  
Heaven's greatest favor.  
Let's hasten to adore Him,  
Our God and King.

## COMMUNICATIONS

Letters as a rule should not exceed six hundred words

## The Italian Problem

To the Editor of AMERICA:

The defense of Italian Catholic immigrants published in the issue of AMERICA for November 1 was indeed interesting. It is a long time since I read such an eloquent effusion of sarcasm and diatribe. Logicians tell us that neither is an effective instrument toward refutation or persuasion. A somewhat similar though more gentlemanly line of argumentation could be used which we call the "*reductio ad absurdum*." If handled with skill and a thorough knowledge of the facts, it is most efficacious.

But I am afraid that the Italian defender would have great difficulty in employing this method. In the first place, the facts must be true, not mere gratuitous assertions, for "*quod gratis asseritur, gratis negatur*." Both defenses are filled with mere flippant statements, which I am afraid would suffer at the "*bocca della verita*." The most precious years of my life, I have spent in Italy, among things Italian, and for nearly four years I have labored with Italians in this country, and in my humble opinion the best candid criticism of Italians in America was written by your correspondent, Mr. Bennett, in AMERICA for September 27. Frankly, I believe that the consensus of opinion of American priests dealing with Italians would coincide with Mr. Bennett's.

The root of the difficulty, however, is not found in America, but in the mother country. In Italy, the mass of the people are not taught their religion sufficiently. During my five years in Italy I could count on the fingers of one hand the number of Sunday-school classes which I saw, and I led no hermit's life. Each day found me walking the streets in Italy and visiting one or more churches. In one of these Sunday-school classes I was scandalized by witnessing a very boisterous game of tag going on in church. Frequently on Sunday it was my lot to celebrate Mass in the various chapels and parochial churches, but I failed to notice the proper observance of "Remember thou keep holy the Sabbath day."

On Fridays I ate in Italian restaurants, and wondered if the Italians had heard of the Church's precept to fast and abstain on days appointed. Of course, from time to time I have witnessed wonderful displays of Italian devotion to the Blessed Virgin Mary, to St. Anthony, St. Cecilia, etc. During the recent earthquake I saw the Italians flock into the churches, kiss the floor, the foot of some statue, and bless themselves with olive oil from one of the lamps. But, after all, does the Catholic religion consist in these things, are these not mere accidentals when compared with the real worship of the one and only true God?

Since my return to America I have been living in a thickly-settled Italian district, inhabited principally by Italians, from the north of Florence, and by no means from Italy's poorest class. There is an Italian church with a splendid free school here, built and supported by the other churches of the diocese. Any number of Italians refuse to attend this school, but flock to the neighboring public schools, passing by their own free school. The Italian child, not in the Catholic school, attends no church, learns no religion unless we really lasso him, offering candy and picture-cards as inducements, and they tell us that their parents hardly ever go to church, and why should they go?

Speaking to two Italian women a short time ago, I asked one why she did not come to Mass. She informed me that she had her own statue of the Madonna and St. Anthony at home, and it was not necessary to pray in church. She could pray at home. On another occasion I was arranging for a marriage between two Italians. Their first appearance at the parochial residence occurred at 8.30 on a Saturday evening. They then expressed their desire of entering the marriage state, officially and immedi-

ately. In regard to the regulations of the Church about matrimony, their minds were a blank. (I have found that absolute ignorance among the Italians in regard to the publishing of banns is quite prevalent.) After arguing for some minutes I finally consented to marry the couple on the following day, with a dispensation. The young man objected to the idea of receiving the Sacrament of Penance before his marriage, telling me that it was not necessary, because he had killed nobody. He had not been to Confession for fifteen years, but he went to Mass assiduously according to the American Italian custom of going on the great feasts. "*Per le principali feste*" was his idea, and the idea of most Italians in regard to the obligation of hearing Mass on Sundays.

One of the correspondents speaks of the 1,200 Italian churches in America. Do the statistics say that they were built and supported by Italians? I am afraid not. In the days of my youth I wandered through most of the large cities east of the Mississippi, and, if my memory serve me right, in most of the cities, the Italians did not support the churches or pay for them. In our neighborhood the diocese has built the school and pays the nuns that teach therein. In another Italian parish the nuns work gratis. The argument of poverty offered by Nicola Fusco is an *ens rationis sine fundamento in re*. The Italians here are getting more money than the poor Germans, Irishmen, Poles, that built the churches in America. The generosity of the poor Irish is proverbial. They bring a strong, lively, intelligent faith with them, and believe in preserving that faith. The sentimental religion of the Italians is generally washed from them by the waves of the Atlantic, and while they are in America there is a mad rush to save money to send back home or to use in returning thither. Then after they have gathered the shekels of American gold to spend in Italy, they will sing the song popular in Sulmona, "*Alla America maledetta non ritorndremo piu*."

Kensington, Ill.

P. H. M.

To the Editor of AMERICA:

Being personally interested, please, let me correct a couple of inaccuracies among many made in the letter of your correspondent from Kansas City, printed in AMERICA of December 6. The letter, quoting your other correspondent from Washington, says that \$4,050.00 were collected in one evening from the Italians of this city for their own church-building fund. The truth is that \$4,050 were personally contributed in one evening by the Italian men of the general committee, nineteen in all, who started the movement, and in a few days \$15,000 were on hand, all contributors being Italian. The writer of the letter "almost suspects that the poor man" (this man was not the only one) "who gave Liberty Bonds which he had bought on the instalment plan, had an Irish wife." To remove any suspicion, I feel obliged to say that this man is still unmarried, but if Mr. Bennett knows of some good Irish girl of marriageable age, willing to propose to this "very admirable and very unusual" poor Italian, *nunc tempus acceptabile*, 1920 being leap year.

Washington, D. C.

N. DE CARLO.

To the Editor of AMERICA:

Your correspondent G. F. put forth the only solution of the Italian problem when he wrote: "Cannot somebody take thought and outline a plan for saving the children who are slipping away from us by the score, principally through settlement houses and such like institutions?" Such a plan is being worked out most successfully by the "Missionary Servants of the Blessed Trinity" at 33 Tompkins Street, Orange, N. J. Beginning one year ago by bringing eight children to Mass on Sunday, they have already 250 children of Italian parents going to Mass and these children are being taught their catechism and their religion. Here is an opportunity for charitably inclined people to



learn how this much-needed work is accomplished and also to assist these ladies to spread their mission over the whole country.

Orange, N. J.

STEPHEN H. HORGAN.

### Revolution in the Teaching of Greek

To the Editor of AMERICA:

Mr. A. G. Brickel's proposed "revolution in the teaching of Greek," in AMERICA for October 4, lacks the first essential of any just revolution, a just cause. If the study of Greek has deteriorated because of the Greek script, it is hard to see how the redressing of the cadaver *à la* English will revivify it. But after all is the script so uninviting to the prospective student? Curiosity is quite a factor in the make-up of the ordinary individual, and especially so in the mental processes of youth. The student of ordinary ability is attracted by "the mass of rags and tags" of a page of Greek script rather than repelled. He would like to decipher the strange script. How quickly does he learn to write his name in his books in the new-found alphabet, even in capitals, disappointed, alas, that he cannot shroud his "English" John in the same mystery that his near-neighbor Grecian Philip, conjures up. The six months' student who does not know a "zeta" from a "chi" either has a poor teacher of Greek, or, what is more probably the case, he does not care to know, and right there's the rub.

That some students who never should have essayed, willingly or unwillingly, the study of Greek, make a failure of it, and later with torch in hand go out into the highways and byways condemning "the mass of rags and tags," is no reason why, for the sweet sake of a later generation of like Bolsheviki, the whole structure of an ancient tongue should be turned topsy-turvy, upside down and inside out, "revolutionized." The Greek script and the Greek language are one entity. The script is as intimately connected with the language as Hamlet is with Hamlet. Remove either and you surely have "a mass of rags and tags." Hamlet's ghost without his son would be quite as dumb a thing as the ghost of Greek in English dress.

If Greek is to be revolutionized via the English route, why not Spanish and French and other modern languages? If French pronunciation, for instance, is such a bugbear, why not Anglicize it? What is the use of mutes anyway if they are not pronounced? Just a waste of so much time and paper to write and use! *Je parl* from an English standpoint would be more economic and "easier" perhaps than *je parle*, and since the *accent aigu* or the *accent grave* are apt to puzzle the "prospective student," just drop them—we have not their like in English—and write *clé* clay and *père* pair with some kind of a new-fangled fatherly diacritical mark as a key to the proper pronunciation.

One of the troubles with modern education is that nowadays things are made too "easy" for Johnny or Phil. If the classical course is too hard, he can step into the "scientific" course, and if he finds it hard to keep his head above water there, the "English" course is awaiting him with outstretched arms. Sometimes he is part and parcel of the three "units," with his "schedule" in hand darting nimbly at the end of each period hither and thither, so that for him to determine where he is "at" is about as much of a puzzle as was the Greek script he abandoned to take up Algebra II. Maybe the Smith-Towner bill has other "easy" courses in view, to say nothing of the "easy" berths it proposes to unfold for an army of office-seekers. Modern text-books must not "prejudice the prospective student at the outset." In the Latin grammar the case-endings and verb-terminations must stand out boldly from the parent stem, full-page illustrations, to be disfigured at odd intervals by the student's artistic bent, must here and there relieve the eye, and the word lists must be "based" on Caesar, so that when that author is studied at home, *mirabile dictu*, a few at least of the words in the interlinear will appear familiar. The

English author must be supplied with copious "notes" and "questions," and algebras and geometries must pursue a like line of least resistance. And now Greek is to be Anglicized. The Anglo-Saxon is abroad.

German was Anglicized; why not Greek? German and Greek do not form a parallel case. One is a language no longer in practical use, the other is a living tongue. Ancient Greek is not studied to be spoken. Who nowadays speaks ancient Greek? Its culture rests on the language itself as found in its ancient script. Remove this, "transliterate," and you have a soul without a body, a thing hardly worth preserving. Mr. Brickel's remedy will not save Greek. Greek will save itself. Its ancient script will help to save it. It has come down the centuries in that garb and it will continue on in that garb. To the student the accents and the breathings and the enclitics are after all not the horrors that the Bolshevik polemic would have one believe, wave his torch as he will.

Cincinnati, O.

WILLIAM T. BURNS.

### Giordano Bruno

To the Editor of AMERICA:

In the recent Italian elections, the Socialists brought out poor old Giordano Bruno and rattled him vigorously, perhaps to some effect with at least some voters. However, it would be well for any Catholic who may be disposed to be too apologetic for the Bruno incident to prime himself on some facts of relevance. The ostensible reason for Bruno's condemnation was his denial of the Trinity. He could have been tried and convicted on several other equally true charges. His supporters were the very classes that are so devoted to his memory now, the Bolsheviks and I. W. W.'s of the time.

It is curious to have a chance to talk of Bruno's case with some non-Catholic, who in perfectly good faith will tell you that "the Pope burned Bruno for denying the dogma of the Trinity." When you have admitted that it was not just expedient and that a fire in a public square is too visible and that it would have been wiser to have pressed him to death in a dungeon under a door loaded with heavy stones with a pointed stone under his back, or that he could have been confined in a cell two or three feet square by five high, so that he could not sit, nor lie nor stand, being fed through a hole in the door till outraged nature gave way and death ended the scene, ask the inquirer whether or not he knows that in 1612, a dozen years after Bruno's case, the English courts, urged on by the wisest fool in Christendom, James I., condemned to death by fire two men, Legat and Wright, for the same offense of disbelieving in the Trinity. There was no other offense alleged against them and the sentence was duly carried out in Smithfield.

The pressing to death and that even worse punishment the cell known as "Little Ease," above referred to, were common enough penalties in England at that time; and *Tu quoque*, while not exactly an excellent argument, has at least some merit of its own.

New York.

ROBERT P. GREEN.

### Thrift Stamps

To the Editor of AMERICA:

Your issue of December 13 contains an excellent article on "Teachers and Paupers" by P. L. B. There is just one point, a minor one, perhaps, to which it seems exception can be taken. It is this: "Who [the teacher] cannot have the books she loves, because she wants to aid the Government by buying Thrift Stamps." Whatever the motive for buying Thrift Stamps was during the war, the motive now is to save something for one's self by investing in War Savings Stamps, which pay four per cent compound interest, and towards the purchase of which Thrift Stamps are sold as a convenience for those who are not able to purchase a War Savings Stamp at one time.

Atlantic City.

FRANK J. ATEINS.

# A M E R I C A

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### The Voices of the New Year.

WE are accustomed to number our days by the flight of time and to consider the "down-gliding" years the measure of our lives. We say that we are twenty, or alas "fifty years old." But our real growth, our nobler life is measured by no such standard. The days and the years of our career on earth are but the outward vesture which time weaves around our mortal frame. Our real growth and progress are not so easily discernible. They are entirely from within; they are of the mind, the soul, the heart. If with the passing years, years which imprint upon our brows the authentic seal of their mysterious coming and their passing away, we do not grow better, wiser in our outlook, nobler and holier in our conduct and in our lives, the years come in vain and fruitless is the message they whisper.

Seldom in the past did Time bear such a message to mankind as it does at the dawning of this New Year. Its message in the cycle which has just closed told of the shifting of danger-fraught questions of world-empire and world-government from the arena of battle to the angrier conflicts of Cabinets and Parliaments. It spoke of civil strife, of social and economic unrest, of class-warfare, of the selfishness of the rich, and the smoldering hatred of the down-trodden poor. In the past twelve months, many hopes were blasted and many ideals shattered. In the name of liberty and democracy many wrongs were done. Thousands held up their shackled hands and thought that with the dawning of the New Year their bonds would be broken. Their hopes were not realized.

Yet in spite of it all, the message of the New Year is not entirely one of despondency and despair. Time never wings its flight bearing only evil and curses on its wings. Ever with the sorrow it carries the healing balm. And never did it so compellingly speak to the soul of humanity and the generous heart of America as now. For it summons all to rise full-statured to the heights of virtue, and of generous manhood.

If the voices of the New Year tell us that the world is an arena where good and evil are locked in deadly strife, they remind us also that there is no room for discouragement, that these are not the days when persecuted virtue and truth must lay down their arms. They assure us that if the valiant unite in their cause which is the cause of God, the squadrons of evil and error will fade like mists before the dawn. The voices of the New Year! How crisp and stirring they echo in every generous heart! They are summoning all to a new life. They bid them grow not in years only but in virtue, in noble deeds, virtues and deeds fitted to the exigencies of the hour. And these are purity, justice, charity and truth. Tenderly, also these voices remind all men, the Catholic especially, that a day spent in the courts of the living God, even in poverty and sorrow, is better than years of luxury and delight passed in the palaces of kings. To all they give the solemn warning, that while with the fleeting years the body may grow to surpassing strength and loveliness, if the canker of sin has eaten into the soul, far from having grown, that soul has met with spiritual ruin and decay. Brief is the span of life given to each one of us. It is in our power to consecrate that life to worldly, selfish, sinful pursuits. The Voices of the New Year, echoing the lessons of the past, whisper to us that there is a safer and a nobler way. Obedience to their warning will surely bring us happiness and peace. Life is God's most precious gift. We must live it as He wills, nobly and well.

### The President and the Miners

PRESIDENT WILSON'S letter to the coal miners, dated December 10, was a document of more than passing interest, and it is to be regretted that so little attention was given it by the press. Very possibly its appeal was somewhat blunted by the miners' appreciation of their real or fancied wrongs. This too is regrettable. Yet if the miners, and all labor organizations, can be induced to recognize the spirit of fair-play which prompted the President's letter, a way is opened for a redress of the worker's wrongs.

The man who gains his livelihood by manual labor is apt to become centered in a contemplation of what is due him from his employer and from the public. This phenomenon is unfortunate, but not strange. The worker knows better than anyone else, that very few besides himself give the subject any thought at all. As a rule, he has been left alone to fight unequal battles with his



employer. The public, often vitally interested in the outcome, has been content to allow an economic condition in which the employer forced all he could from the worker, and the worker, in his turn, did his best to follow the example set by his employer. When the tide turns against him, it is not strange that the employee inclines to welcome help without inquiring too curiously about its source. This makes him peculiarly open to the wiles of professional agitators, men and women whose interest is not in his welfare, but in what they can extort from him. That their promises, usually involving a fixed course of law-breaking, are impracticable, need not be stressed, nor need it be said that the worker has almost invariably paid the penalty for his misplaced confidence.

The President tells the miners plainly that, whatever their wrongs, they cannot be justified in settling the case on their own authority, so long as redress can be sought from "a fairly constituted tribunal, representing all parties interested." One of these parties is the general public. Justice must be done the miners, but not by injustice to the public. In outlining the extent of the miners' rights, the strike leaders seemed to forget that the public too had rights. President Wilson has done well to call the attention of all to the fact that these rights exist, and that the public is not disposed to forego them, even if it could.

#### Do It Yourself!

MUCH of the legislation proposed today is prompted by what Senator Moses has called "the American inclination to pass the buck." The full implication of that phrase is known only to lovers of games of chance, but it means in ordinary language, a disposition to make other people do our work. It is a very old disposition, for it began with the Fall, but it seems to be more manifest in these later days. Certainly it is making great headway in the United States. Cities and towns are asking the States to settle problems upon which they should exercise their own wits, and States are beseeching the Federal Government to assume duties which they alone can perform. In this general movement the citizen too has taken his part. Led on by specious Socialistic and semi-Socialistic pleadings, he is beginning to see merit in many plans which promise to shift from his shoulders responsibilities that press heavily. So the procession goes on in endless round, everyone seeking to escape a burden by passing it on to someone else.

Whatever else our many legislatures, now beginning to coin wisdom into laws, may do, it is quite certain that they will never succeed in abolishing work. "Things don't do themselves;" a moved object always implies a mover. If the State establishes a railroad, the people will pay for it, in work or in money, and to get money they must work honestly, unless they are counterfeiters. Public milk-stations are popular today, but if a city decides to peddle milk, someone must work, if only to care

for the cow. Parliament is omnipotent, but our State legislatures are not, and our city boards are endowed, usually, with only a fair share of executive ability. "Passing the buck" is more like chasing a will o' the wisp than anything else, and about as profitable. Besides, it is very often the hardest kind of work.

#### "Sab Cats."

THE question whether New York should be blown up or burned seems to have caused considerable dissension in certain I. W. W. deliberations and may have indefinitely delayed the plans for the destruction of that wicked city. Such, at least, was the testimony given in the case of O. E. Gordon, one of the thirty-two alleged members of this organization, on trial in the Federal Court at Kansas City. In the same hearings Elbert Coutts, a chemist and "reformed I. W. W.," described his earlier employment as the manufacturing of "kitties." For the information of the uninitiated he it said that "kitties" consist of bottles filled with chemicals that in time eat away the cork and become inflammable. However much or little credence may be given to any particular testimony, we know that sabotage has developed into a modern science of no mean pretensions, though its practitioners are content to be known by the rather uneuphonious and undignified name of "sab cats."

Bakounin, the father of modern anarchism, did not believe in any constructive measures. He flouted the very thought of them. Which of his comrades, he demanded to know, could hope to be still alive to carry out his fine plans when Paris, London, Berlin and the great cities of the present decadent civilization had all been reduced to smouldering heaps of ashes? This, at all events, was honest. Destruction was sufficient for the day. The new and glorious generation that could then spring up, unhampered by restraints of any kind, would be wise enough to provide for itself. Without government, without master and without God, as the supreme human ideal was recently described in an anarchist manifesto issued in the United States, it will be the perfection of the race.

Since war-time restrictions have been removed, we are told, no effective restraint of any kind can be placed upon the individual propaganda of doctrines aimed at the destruction of the Government. Countless papers, openly advocating revolution, are allowed to pass unmolested through the mails. There are no laws to reach the offenders. The extreme fruits of this propaganda are the anarchism already described. Congress can and should pass laws that will restrict this menace. But mere repressive measures are of no avail. The only remedy is the removal of the causes that breed radicalism. They are social injustice and irreligion. Our modern panacea, education without God, can merely help to develop more efficient chemists for the manufacture of "kitties."

### "The Happy Ending"

"THE worst brake on the will to be well," remarks Dr. James J. Walsh in his recent book, "Health Through Will Power," "is undoubtedly the habit that some people have of pitying themselves and feeling that they are eminently deserving of the pity of others because of the trials, real or supposed, which they have to undergo." In his opinion, the widespread indulgence in this moral weakness nowadays is having a bad influence on our national character. He writes:

A great many things in modern life have distinctly encouraged this practice of self-pity and conscious commiseration of one's state until it has become almost a commonplace of modern life for those who feel that they are suffering, especially if they belong to what may be called the sophisticated classes. We have become extremely sensitive as a consequence about contact with suffering. Editors of magazines and readers for publishing houses often refuse in our time to accept stories that have unhappy endings, because people do not care to read them, it is said. The story may have some suffering in it and even severe hardships, especially if these can be used for purposes of dramatic climax, but by the end of the story everything must have turned out "just lovely," and it must be understood that suffering is only a passing matter and merely a somewhat unpleasant prelude to inevitable happiness.

A glance at the contents of our most widely read magazines and at the plot of the average best-seller proves that Dr. Walsh is right. The editor of a weekly periodical that numbers its readers by the millions seems to require that the stories he accepts should all be written according to a set formula. There must be such a "snappy" and "intriguing" opening paragraph, for instance, that the reader will be content to toil to the distant end of an inartistic tale in the hope of learning

how the problem proposed at the beginning is finally solved. All the old subscribers, however, are sure that the story will always end happily, with lovers united, the lost restored, and the failures brilliant successes. Your prosperous editor however is little disturbed by the fact that real life is by no means the romance of weak optimism with which his contributors' stories are filled, or that the world's greatest literary masterpieces are characterized, as a rule, by the very antithesis of the so-called "happy ending." For if Shakespeare were with us now and hoped to have his plays accepted by the editor of the average fiction magazine, Ophelia must not be drowned, Desdemona smothered, Cordelia hanged, nor Lady Macbeth be a suicide, but each of those afflicted ladies would have to forget all her sorrows before the end of the last act and look forward serenely to years and years of untroubled bliss.

It would be interesting to learn how far this weak fondness for the "happy ending" so conspicuous in the reading public of today is also due to their loss of faith in Almighty God as the "Just Judge" and in the reality of His heavenly rewards. If Christian hope no longer helps a large number of our non-Catholic Americans to bear patiently the buffets of the world and if they no longer believe that steadfast virtue is sure to be eternally recompensed in another life, it is not surprising, perhaps, that they insist upon having in novels, plays, and moving-pictures nothing but the happy ending. For however hard, dull and commonplace their own lives are, poetical justice reigns at least on the stage, in the romance and on the screen and even in this world all wrongs seem to be righted and every worthy cause appears to be crowned with success.

## Literature

### AN ECCENTRIC WHO FOUND THE CENTER

ON December 3, 1804 there was born in a little Devonshire town a child who was destined to be one of the most remarkable men in an age of remarkable men. The son of a struggling doctor, who afterwards became a struggling curate in the Church of England, he inherited not only his father's passionate piety and charity, but also his eccentricity. For Robert Stephen Hawker was undoubtedly what the world would call an eccentric, because he spoke as he thought and acted as he felt.

There is in each of us a secret self that always in youth, and often in middle-age, hankers after a free and fantastic expression of itself. When, or rather if, we write novels, we can sometimes make our characters do and say the things we would like to do and say, if we dared. I have known men so stifled by the daily necessity of convention that they have longed to make a wild and shocking public protest against it. Such have with difficulty restrained themselves from the outrageous improprieties to which they are impelled when in a drawing-room full of respectable people. If it were permissible for me to wear the yellow velvet suit with large silver buttons for which my soul yearns, for instance, it is certain that, having gained the freedom which is my due, no mad or

morbid desires would arise within me. The velvet suit would let off, as through a safety-valve, gently and naturally, what otherwise accumulates, and, under repression, endangers an unseemly explosion. Robert Stephen Hawker was eccentric enough to be natural. He wore a claret-colored hat and suit, because he liked their color and detested black. When he couldn't find a great-coat to suit him, he cut a hole in the center of a blanket and wore that. In this he had no aspiration to appear unusual; and when he was asked why formal fashions were rejected by him, he used solemnly to reply that he was wearing the vestments of an American archimandrite—which was a humorous way of telling people to mind their own business.

This so-called eccentricity of behavior was in keeping with the originality of Hawker's mind. He talked neither in platitudes nor in epigrams, but was simply and strongly himself at all times. Everything he did or said had the impress of his personality, because there was no striving after effect. He did not observe the conventions; but then he did not deliberately try to break them; he merely ignored them, perhaps even did not notice that they were there. From marrying a wife to baptizing a child he did things in his own way, and a very good way it was.



Hawker might be remembered as a legend were he not remembered as a minor poet. His verse is typical of himself, being direct, powerful and tender. Though it is not of the highest order, it deserves far more attention than it has yet received. One of his ballads deceived such good judges as Macaulay and Sir Walter Scott into taking it for ancient Cornish work:

And shall Trelawney die?  
And shall Trelawney die?  
There's twenty thousand Cornishmen  
Will know the reason why.

His peculiarly vivid faith, his deeply devotional grasp of the doctrine of the Incarnation, filled his whole life. A High Anglican, with a passionate belief in the sacramental system, he saw the parish churches of England the heritage of the poor. Historically speaking the grounds for such belief were somewhat pathetic, but with Hawker it was rather a question of what ought to be than what actually was. His pity and democratic sympathies united in the inspiring of one of the most powerful of his poems, "The Poor Man and His Church."

"There, there the Sacrament was shed  
That gave them heavenly birth,  
And lifted up the poor man's head,  
With princes of the earth.

There in the chancel's voice of praise,  
Their simple vows were poured,  
And angels looked with equal gaze  
On Lazarus and his Lord.  
There, too, at last they calmly sleep  
Where hallowed blossoms bloom;  
And eyes as fond and faithful weep  
As o'er the rich man's tomb.

Oh, for the poor man's church again,  
With one roof over all,  
Where the true hearts of Cornishmen  
Might beat beside the wall!  
The altars where, in holier days,  
Our fathers were forgiven,  
Who went with meek and faithful ways  
Through the old aisles, to heaven!"

No wonder that the writer of these lines with their note of broad human sympathy and deep piety should eventually find his way into the Catholic Church, which was always his true spiritual home. Among Anglicans Hawker was not regarded with much favor, but he avoided attaching himself to any party, or wearing the label or livery of any school. Morwenstowe was a little village far away among the Cornish cliffs, and there Hawker could exercise his spiritual jurisdiction without attracting much attention. He was a benevolent despot and worked with unflagging zeal and self-devotion for his rough miners and fishermen. Always in financial difficulties, he gave away the greater half of his income to the poor, with a most magnificent spirit of charity. Among them he grew old and white and holy, for this eccentric parson in the claret-colored coat and the sailor's jersey was not only a poet but a mystic. From his pen came, for example, this fine poem on our Lady:

"She stood, the Lady Shekinah of earth  
A chancel for the sky;  
Where woke to breath and beauty, God's own Birth,  
For men to see Him by.

Round her, too pure to mingle with the day,  
Light that was life, abode;  
Folded within her fibers meekly lay  
The link of boundless God.

So linked, so blent, that when, with pulse fulfilled,  
Moved but that Infant Hand,  
Far, far away, His conscious Godhead thrilled,  
And stars might understand.

The zone, where two glad worlds for ever meet,  
Beneath that bosom ran;  
Deep in that womb the conquering Paraclete,  
Smote Godhead on to man.

Sole scene among the stars, where, yearning, glide  
The Threefold and the One;  
Her God upon her lap, the Virgin Bride,  
Her awful Child, her Son!"

Beside his Church at Morwenstowe Hawker had always wished to be buried. After his religion his great love was given to the place where he had so long ministered in the spirit of the Catholic Church. To the soul of the mystical body he had always truly belonged, but not until the day before his death did he become part of the body. At Plymouth, on the feast of the Assumption of Our Lady, he died, and there he was buried. The eccentric had found the center of the circle.

There has been much controversy on the subject of his conversion, which naturally displeased his mass of Anglican friends, some of whom, notably Mr. Baring-Gould, have disingenuously tried to prove that Hawker's reception into the Church was made at a time when his mind was not responsible for itself. Mrs. Hawker, on the other hand, asserted that her husband asked for the priest of his own accord; and the friend who edited the posthumous collection of the poems admits that the step surprised nobody who had known the state of Hawker's mind for some years past. In 1865, he had written "Ichabod," a poem on the death of Cardinal Wiseman, Archbishop of Westminster, a man to whom he bore a strong physical resemblance. To Robert Stephen Hawker himself, fighter, lover, eccentric, scholar, mystic, may be applied the lines he addressed to the Roman prelate:

He trod the earth, a man! a stately mold  
Cast in the goodliest metal of his kind;  
The semblance of a soul in breathing gold,  
A visible image of God's glorious mind.

THEODORE MAYNARD.

## REVIEWS

**Walled Towns.** By RALPH ADAMS CRAM, Litt. D., LL.D.  
Boston: Marshall Jones Co. \$1.25.

In this little book Mr. Cram undertakes to present "a way out" of the difficulties that confront us in consequence of the breaking up of the epoch of modernism. The solution offered will attract most readers because it is quite novel in that it denies the completeness of the insufferable disjunction that "We must revert to the ante-bellum status of affairs or stand face-to-face with Bolshevism." In view of what Mr. Cram has elsewhere established so clearly, that the Great War was the result of modernism, it is not surprising that he does not strive to bring about a reversion to the standards and ideals of that epoch.

By way of introduction to his proposal we are reminded that there has always been a very intimate connection between the rise and fall of Christian civilization and monasticism. As monasticism during the first 500 years of Christian influence consisted in anchorites and hermits, every one working out his salvation in solitude; in the Dark Ages, under St. Benedict, in these solitaries being brought together into groups; during the Middle Ages, at the time of the Cluniac reform, in a movement to centralize the different groups of the same Order under one head; and during the epoch of modernism, in making the army the model upon which monasticism was molded,—so, now, Mr. Cram suggests a form of monasticism in which Christian families are to be the units that go to make up what he has called "Walled Towns."

These family units are to be selected from those who are dissatisfied with the social conditions under the present regime and are agreed in philosophy and religion. The industrial life of these towns is to be modeled upon the gild system of the Middle Ages: the encroachments of coal and iron that Mr. Cram decries so effectively in "The Heart of Europe," are to be prohibited; over-production and artificial demands are to be stopped; primary education is to be compulsory and religion is

to have an important place in the training of youth; sacramentalism is to be an essential part of religion and symbolism is to have an important place in secular life; musical training is to be made the foundation of technique in literature, and the general artistic sense of those who live in these "Walled Towns" is to be fostered by artistic environment both civic and domestic.

However, there are some details of the author's Utopia that are difficult to comprehend. For instance, why should this new social organization be called a phase of monasticism? In all previous epochs of history,—whether religious were living in solitude or in community, whether their form of government was fashioned after the family, the State, or the army, the individual unit has always been a man with the three-fold obligation of poverty, chastity, and obedience. True, Mr. Cram emphasizes Christian virtue and the observance of the Commandments, but the Evangelical Counsels have always been the very heart and soul of monasticism and it would seem rather arbitrary to call this scheme in which the vows of religion have no place, a form of monasticism.

We are told that there must be agreement in philosophy and religion in these towns and yet the author says: "I can imagine Roman Catholics forming the nucleus of one, Episcopalians another, and it may be there are among the Protestant denominations those who would be led along the same lines." It would seem, rather, that the practicability of a plan which requires agreement in philosophy and religion must necessarily be confined to Catholics. There is no such agreement today even among members of the Protestant clergy and we shall hardly be counted incredulous if we do not look for it among their laymen.

T. L. C.

**The Blind.** Their Condition and the Work Being Done for Them in the United States. By HARRY BEST, Ph.D. New York: The Macmillan Co. \$4.00.

Having written an exhaustive study of "The Deaf," Dr. Best now turns his attention to "The Blind" and in this solid book of 763 pages offers the inquirer a wealth of information about the history of what has been done for those afflicted with the loss of sight, discusses the nature of blindness and the possibility of its prevention and ends with descriptions of the organizations in this country that are interested in the condition of the blind. In 1910 there were probably about 70,000 blind persons in the United States, and the blind population of the world is estimated to be at least 2,390,000. About one-tenth of those so afflicted are under twenty years of age; farmers number one-fifth of all blind cases reported, and two per cent of loss of sight is due to ophthalmia neonatorum, which arises from neglecting the eyes of new-born infants. But happily this latter cause of blindness is now rapidly growing less. Particularly interesting are the author's chapters on the education of the blind from the days of Valentine Haüy, an eighteenth-century Parisian who established the first school for the blind, until today when in every civilized land the blind are the care of civic, benevolent and religious societies without number.

Though ample use has been made throughout the book of the data furnished by the Thirteenth Census of "The Blind in the United States" and of "The Blind Population of the United States" and valuable references to the bibliography on the specific subjects are appended to most of the chapters, it is to be regretted that the four Catholic schools of New York City (Bronx), of Mt. Loretto, S. I., of Port Jefferson, N. Y. and of Jersey City, N. J., are not listed in Part III, Chapter XVII, nor listed in Appendix B, under the caption of Institutions or Schools, but under that of either Homes for Children or Homes for Adults in Appendix C. No mention is made of the Catholic Center for the Blind, a home for blind women, in Appendix C, under the caption "Homes for the Blind." But meager no-

tice is given in Part IV, Chapter XXV, to the Xavier Free Publication Society for the Blind, and to its publication of books and magazines, although this society may justly claim the possession of the second largest printing plant for the blind in America. It has besides the distinction of stereotyping and embossing books in four different systems of tactile print. As to the output of its plant the Xavier Free Publishing Society can claim, with but one or two years' exception during the past decade, one-half of the total output of all of the embossing plants of the U. S., if indeed, according to Dr. Best, it be true that "probably not more than half a hundred new books for the blind are placed in circulation each year." But these are only trifling blemishes in an excellent book.

W. D.

**Aux Confins de la Morale et du Droit public.** Par EUGÈNE DUTHOIT. Paris: Rue Bonaparte, 90. Libraire Victor Lecoffre.

The name of Eugène Duthoit is not unknown in the United States. Many will recall him as the Captain Duthoit, who in company with Lieutenant Flory, made the tour of the Eastern States and Canada as members of the French Mission sent here to enlist our sympathies for the needs of their afflicted countrymen. Professor of Political Economy in the Catholic University of Lille before the war, as soon as the enemy had invaded Belgium and Northern France, the teacher became a soldier and served so well that he soon won the decorations for bravery and efficiency which are so much prized by the fighting men of France. As far back as 1892 and 1893 Mr. Duthoit was well known for his studies on the teaching of law and political economy in the universities of Germany and Italy. Now that the soldier has made way for the teacher again, he has found time to gather a series of studies of the highest interest on one of the most vital and absorbing topics of the hour, the relations between morality and what the French call "*le droit public*."

No question could be more timely. To solve it the soldier-professor of Lille has his long experience as professor, his thorough knowledge of the problems that face the world today, a wide acquaintance with the sources and literature of the subject, and a soldierly brevity and conciseness of expression which enhance the vigor of his thought. While many of his pages apply in a special way to France and her present needs and conditions, the principles at least can be studied with profit by all those who in the United States realize the dangers that face us. The conclusions drawn by the Lille professor are based on the soundest reason, the teaching of experience, the lessons of history, that code of social and political economy which is adapted to every age, the Gospel and the sound teaching of such a true friend of the people as Leo XIII. The world must come back to these teachings, says the eminent professor, or it meets disaster and ruin. The admirable pages written by Mr. Duthoit on what might be called "public responsibility," the dangers to which today the very idea of authority is subjected and the need of thorough understanding of the origin of the civil power are exceptionally well treated.

J. C. R.

#### BOOKS AND AUTHORS

The concluding number of the *Catholic Mind's* seventeenth volume opens with the discourse Pope Benedict XV gave in October in answer to an address presented by the Italian Catholic Women's Union. His Holiness urged them to do their utmost by influence and example to promote modesty in dress and suggested that they form a league for combating indecent fashions. Then follows a paper which gives interesting figures about the relative number of Protestants and Catholics in Ulster and



an examination of the anti-Irish character of many of the Protestants. The issue and the volume end with the last installment of Father Reville's valuable list of books for Catholic readers which has been running for the past two years. He now takes up books on the Bible and the wealth of works on poetry and literature with which Catholics should be familiar.

"Man-to-Man: the Story of Industrial Democracy" (B. C. Forbes' Pub. Co., New York, \$2.00), by John Leitch, gives a practical treatise on labor adjustment, and a workable plan for applying the principles of "industrial democracy." The author has tried his plan in twenty large corporations with the result that labor has been more productive, and both capital and labor have received greater returns. In every plant where Mr. Leitch's plan has prevailed, he says, strikes have ceased and the old antagonism which the Socialist tells the workers of the world must always exist between the laborer and the capitalist, has vanished. The author's contention is that industrial democracy spells a stronger American nation. Workers under this system have come to view the plant as *their* plant, and have gone beyond in "their awakened spirit and found a new interest in the country in which they live." To get a solid American front we have to put Americanism into our daily lives, and it is as an Americanizing force and an industrial union that John Leitch holds his scheme as eminently worth while.

The Society of the Companions of the Holy Cross has compiled "A Church Year-Book of Social Justice, Advent 1919-Advent 1920" (Dutton, \$2.50), which is full of good things. There is set down for every day of the year either a passage from Holy Writ, from the writings of saints and sages or from the sayings of moderns, not a few of whom are Catholics, all bearing on man's duties toward his fellowmen. A certain unity of thought characterizes the selections of each week, "The Workman Christ," for example, being the theme of the Epiphany octave and "The Cross" of Holy Week. The passage for December 27 are these lines from a "Collection of Irish Verse":

Whether my house is dark or bright,  
I close it not on any night,  
Lest Thou, hereafter King of stars,  
Against me close Thy Heavenly bars.

If from a guest who shares thy board,  
The dearest dainty thou shalt hoard.  
'Tis not that guest, O do not doubt,  
But Mary's Son shall do without.

The December issue of *Scribner's* has for a frontispiece a beautiful picture by C. Bosseron Chambers, a Catholic artist, to illustrate a good Christmas poem by Edith Dickins. The drawing shows a young warrior dying on the battlefield, whose last moments are comforted by a vision of the Blessed Mother and her new-born Son. The artist has admirably expressed Our Lady's pitying love for her other dying boy. The concluding stanzas of the poem run thus:

His voice is softer than the snow  
Where all life's ruined glory lies,  
O patient hands that bless us still  
The weary soul's last sacrifice  
Ends not upon the blood-stained sod,  
And love itself goes home to God!

O Mary, in the shadows deep  
Against thy heart they fell asleep!

Shine, light, across the troubled years,  
Sleep, little lambs, the long night through,  
White angels singing down the stars,  
Earth's broken voices answer you;  
O Holy Child, we bring Thee still  
The empty hearts Thy love shall fill.

## EDUCATION

### Curricula and Balderdash

CURRICULA are devices to drag young children to the light of knowledge; and the singular form of the word is *curriculum*, a race-course, around which one may run and run without arriving anywhere in particular. Balderdash I take to mean "nonsense," but for all that it is a romantic kind of word. It has an unknown ancestry. Some daring etymologists trace its line to the Dutch *balderen*, "to roar," or to the Icelandic *baldrast*, "to make a clatter," or to the Welsh *baldordd*, "idle talk." The most eminent Malone opened a new field for thought by his reference to "the froth and foam made by barbers in dashing their balls backward and forward in hot water," but this seems rather the wit of genius than matured judgment, although Nashe writes of "two blunderkins having their brains stuft with nought but balder-dash," i. e., a frothy liquid. Having thus defined our terms, with the aid of an Oxford Dictionary, we are ready to consider "A Standard Program of Studies for the Secondary Schools" issued in November by the Department of Education in an Eastern State. There are many curricula in it, but more balderdash, two vices apparently inseparable from Programs of Study.

### TREE DWELLERS AND CAVEMEN

NOW the young people who are to run around these curricula are to be treated to "The Beginnings of Culture, 10 periods" Far be it from me, in these days of push and pull and perdition take the hindmost, to trample rudely on a growth so delicate and ornamental. But I am somewhat bewildered to find that this course begins with tree dwellers and cavemen, individuals usually associated with *kultur* rather than with culture. Yet a spirit of graceful fancy, approaching the creative moments of literature, illumines the first and second of these periods:

A. *The Tree Dwellers.* Show here how man separated himself from other animals by inventing language and simple tools and bequeathing these to his descendants. It was the period of the individual.

B. *The Cave Dwellers.* At this time man invented fire and clothing. The cave life made society desirable, produced the clan and modified man's physical form.

This is the learning to be doled out in periodic bits to fluffy high-school girls and gangling youths like Booth Tarkington's Silly Bill. Silly Bill and the Most Beautiful find it sufficiently difficult to recognize a fact when they see one, without having fanciful tales of how the original man sprang lightly from bough to bough in search of his matutinal meal, and how his grandson pursued the radiant Emmeline Sandstone to her cave and dragged her out by her flowing hair, a blushing bride, presented to them with the credentials of well-ascertained facts. I am quite ready to admit that living in a cave modified man's physical form; at first, the dampness probably induced influenza, and by reason of the subsequent robustuous sneezing, to be expected of persons sixteen feet high and of proportionate girth, enlarged considerably the jutting and the surface area of their noses, thus accounting for the prominence of that organ among the Semitic races. But, again, why not present these delicate studies in culture as day dreams, or ravings, or possibilities, instead of proposing them to youthful, untrained minds in the guise of truths as certain as the multiplication table?

### "OUR MOTHER COUNTRY"

THE curricula in history and civics laudably "aim to appeal strongly to the idealized imagination of children in the beginning of the adolescent period." Led on by stories, pictures, dramatization, and, oddly enough, by study, Silly Bill will find himself in that pirate, Walter Raleigh, "throwing his cloak before the majestic queen," Bloody Elizabeth, or in Balboa "looking over the uncharted sea." Likewise the girl will muse with "Priscilla at the wheel," spinning a web to entangle the tongue-

tied John Alden, or "join Pocahontas in the lodge of her tribe," as the gallant Captain Smith is dragged in by a chorus of half-drunken Indians. But it is not suggested that the young American hastily pick up an old flint-lock and rush to the bridge to fire a shot that will be heard around the world, or that the girl toil with Molly Stark on the bloody day when the red-coats felt that they were thrice armed who had their quarrel just. In fact

From the texts and from the instruction must be eliminated all references or statements which would perpetuate suspicion, distrust or hatred . . . against the mother country, England.

England may have been our mother, but she never gave us a mother's love, and it is the most stupid of all historical lies to pretend that she did. There is good English authority for the statement that the American colonies thrived in spite of England's neglect—but the point is too obvious to admit elaboration.

#### THE MISTAKE OF 1776

TRUE, hatred harms only the heart that harbors it, but well-grounded distrust and suspicion are guardians of a people's liberties. It is nothing less than an educational scandal, and a serious menace to true Americanism, that our young people are practically unacquainted with the Declaration of Rights and Non-Importation Agreement passed by the Congress of 1774, and that they know so little of the actual text of the Declaration of Independence, in Congress, July 4, 1776. Are we to eliminate that scathing indictment of the "mother country's" injustice and brutality towards the struggling colonies, or fear to find offense in the famous paragraph in which we are told that all political connection with Great Britain "is and ought to be, totally dissolved"? To belittle the years from 1776 to 1783, glorious for all their shortcomings, fosters the belief that the principles of liberty upon which this government is founded and for which our ancestors died, are false. Nor is it offensive partisanship, surely, to remind our young people continually, in the words of the Virginia Bill of Rights of 1776

That no free government, or the blessing of liberty, can be preserved to any people, but by a firm adherence to justice, moderation, temperance, frugality and virtue, and by a frequent recurrence to fundamental principles.

That is the spirit of American liberty, the spirit which we are asked to minimize or call in question. In our zeal to "Americanize" the foreigner, let us not make it impossible for our own young people to become, through their love of liberty and their reverence for our institutions, Americans in heart and mind, as well as in name and ancestry.

#### "WELL READ" IN THREE YEARS

BUT my supreme admiration is reserved for the framer of the curricula in English. As I approach this edifice built by wisdom, words almost fail me, but not completely. I wish I might have had the advantages of these courses when I was young. It proposes to make Silly Bill and the Most Beautiful "well-read persons," with "power to express themselves correctly and with force," and it proposes to encompass within the brief period of thirty months what sometimes comes with a university training and the culture of years. As language slips from me, I can do no better than quote Mark Twain's old Mississippi pilot, Uncle Mumford: "Well, you've got to admire men that deal in ideas of that size and can tote them around without crutches, but you have n't got to believe they can do such miracles, have you?" Where is the man (that we may crown him!) who will conceive the high aim of teaching our high-school boys and girls that a sentence has structure, that grammar is not a crime, and that it is desirable to spell more correctly than the *Bulletin* of the National Education Association? And I also wish that the framer of these curricula would take some of his own miraculous courses and cobble his English, for he splits an infinitive with as little compunction as any new-fledged police reporter.

P. L. B.

## SOCIOLOGY

### Prohibition, "Unconstitutional and Void"

THE imperial State of Rhode Island, which from the beginning displayed a singular love of independence, now rests under a cloud. She has incurred the grave displeasure of Mr. William H. Anderson, a most fearsome thing indeed, and of the fanatics who under cover of righteousness have placed a choice bit of Pecksniffian philosophy in the Constitution of the United States. Rhode Island is not an island, but she is very much of a State. She believes that she is able to govern herself without any aid from the Manieheans, and she knows, as all Americans know, that when she entered the Union, she surrendered those powers only which are designated specifically in the Constitution. Had she foreseen that at some future time, the Federal Government, or any compact of States, would assume to limit her police power in internal matters, by deciding whether or not her citizens might temporarily quaff the strong waters so favored by the Fathers of New England, she would not have come into the Union. Consequently, in vindication of her ancient spirit, she is now suing to enjoin the operation of the Volstead act, in enforcement of the Eighteenth Amendment, within her jurisdiction.

#### THE THEORY OF RATIFICATION

THE bill in the case was filed in the Supreme Court of the United States on December 17 by the Hon. Herbert A. Rice, Attorney General of the State of Rhode Island, and asks leave to begin proceedings against the Hon. A. Mitchell Palmer, Attorney General of the United States, and the Hon. Daniel C. Roper, Commissioner of Internal Revenue. The bill recites that the Eighteenth Amendment is void and usurpatory, since Congress had no power under the Constitution to propose an Amendment which is an invasion of the police powers of the State irreconcilable with the theory under which Rhode Island ratified the Federal Constitution. This ratification, continues the bill

was made in good faith, and with full assurance that said State and the people thereof relinquished only such portion of sovereign power as was necessary and essential for the creation and establishment of a limited national government for the purpose and with the powers enumerated in the several articles of said Constitution, and that all other powers not delegated, nor prohibited to the State of Rhode Island, were reserved to the State of Rhode Island, or to the sovereign people thereof.

After this excellent exposition of the theory of ratification, the bill recites that the people of Rhode Island, both under the Charter of 1663 and the Constitution of 1843, possessed and enjoyed as of right, "full powers of self-government in all matters and concerns, relating to the internal affairs of said State." For the retention of these powers in their integrity, the State of Rhode Island now pleads.

#### THE STATE'S RESERVED POWERS

THE bill goes to the root of the matter by alleging that Congress, in submitting the Eighteenth Amendment, exercised a power not delegated by the Federal Constitution. Therefore, its act is unconstitutional and void from the beginning. Basing his plea on the Tenth Amendment, the Attorney General maintains, (1) that the Federal Constitution delegates neither to the Government of the United States nor to the people of the United States, any "power of police" with regard to the internal affairs of the State of Rhode Island; and (2) that this power of police is not only not prohibited to the State of Rhode Island, but expressly reserved to the State, and to the sovereign people thereof. Hence it follows that this police power, a reserved power under the Federal Constitution, and discretion in its exercise, "can be bargained away, surrendered, yielded, or transferred, effectually



to bind the people of said State and their property, if at all" only by explicit and authentic act of the whole people of the said State. But the State of Rhode Island at no time bargained away, surrendered, yielded or transferred, this power; on the contrary, by refusing to approve the Eighteenth Amendment, she reaffirmed possession in its integrity. Congress, therefore, in "pretending" to submit an Amendment, destructive of the police power of the State of Rhode Island and of the several States, to the legislatures of the States, assumed a power which it did not, and could not, possess, "and the exercise by Congress of the power to enact such joint resolution, as aforesaid, was a proceeding unconstitutional and revolutionary."

The main argument of this part of the bill may be briefly stated thus: Congress cannot constitutionally submit an Amendment which destroys rights reserved to the States. But the Eighteenth Amendment destroys rights reserved to the States. Therefore, Congress cannot constitutionally submit the Eighteenth Amendment.

#### CAN THE PEOPLE BE "UNCONSTITUTIONAL"?

THE argument is conclusive if the major proposition can be demonstrated. But there, precisely, is a difficulty sometimes overlooked. "We, the people of the United States" who framed the Constitution, may take it out of its frame, and store it in the garret, if we wish. We have done that, I think, or have begun to do it, in the adoption of the Eighteenth Amendment. A most unwise proceeding, surely, but a thing may be most unwise and, at the same time, a fact ratified by the all-powerful three-fourths majority. If it be granted that Congress in submitting the Eighteenth Amendment, exceeded its constitutional power, does it follow that the people who made the Constitution, exceed their powers when they choose, acting through the legislatures of three-fourths of the States, to ratify the unconstitutional act of Congress? Three-fourths of the States can do anything they wish, except deprive a State without its consent of equal suffrage in the Senate, and that they can do by amending or abolishing the Fifth Article of the Constitution.

We have made our bed, and we must lie on it. The Constitution is a document of superlative wisdom; it was not made by fools, nor intended by its original framers, to govern fools. The Constitution stated the fundamental and supreme law of a sane and temperate people, not a people who cringe and cower at a whip in the hands of fanatics. Men like Washington, Jefferson, Lee and Madison believed that Americans would ever be a people brave enough to take the whip from the hands of disorderly fanatics and lay it across their backs.

#### A RACE OF DRUNKARDS

THE spectacle of a cowardly Congress falling over itself to submit the Amendment, although many of its members did and do use intoxicating liquors, and of State legislatures accepting that Amendment, some of them against the known will of the people, and finally of Congress, still slavishly obedient to the voice of its master, passing the Volstead bill over the President's veto, is enough to make any student of constitutional history doubt the confidence entertained by the framers of the Constitution in the abiding virtue and wisdom of the American people. For the Eighteenth Amendment writes us down either as a race of Manichean fanatics, or as a people so far gone in drunkenness that we defy all sense of decency and self-respect, and all law, State or Federal, and can be saved only by an absolute prohibition woven into the fabric of the Federal Constitution.

I see nothing whatever to prohibit the drinking of coffee or tea, or the eating of pastry, or the chewing of tobacco, or indulgence in the Virginia reel, or in euchre or ping-pong, or the gathering of citizens for religious purposes, except the sustained good sense of one more than one-fourth of the States. The

Eighteenth Amendment is a frightful mistake, but a frightful mistake, utterly subversive of the spirit of the Constitution, may well be judged by narrow courts to be within the letter of that instrument.

#### THE "SO-CALLED AMENDMENT"

FINALLY, Rhode Island attacks the Eighteenth Amendment on the ground that it violates the provisions laid down in the Fifth Article of the Constitution, for the submission of constitutional amendments.

The proposal of the so-called Eighteenth Amendment to the Constitution of the United States, as aforesaid, is not a proposal of an amendment to the Constitution of the United States within the intent, purview, and scope of Article V of the Constitution of the United States, but is an unconstitutional and revolutionary proposal to the legislatures of the several States, of a revision of and addition to the Constitution of the United States, that is destructive of the fundamental principle of said Constitution, and of the government established thereby, under the form and guise of a proposal of a valid amendment to the Constitution of the United States, and under the form and pretense of complying with constitutional procedure; and further, that the proposal of the so-called Eighteenth Amendment for the reasons aforesaid, and otherwise, was unconstitutional, inoperative and void.

Rhode Island then continues to recite that in furtherance of this form and pretense, the Hon. Robert Lansing, Secretary of State, forwarded copies of the "so-called amendment" to the several States. Thereupon the legislatures of these States, "assuming a power not delegated to said legislatures by any provision of the Constitution of the United States, and in derogation of the Constitution and laws of the State of Rhode Island" enacted resolutions of ratification. But these enactments were null and void from the beginning. For neither Congress nor the respective legislatures are "judges of their respective powers, nor of the limitations thereof, under the Constitution of the United States," and cannot rightly exercise powers not delegated by the people, but assumed by their own motion. The State therefore avers that "such portion of the Volstead act as relates and applies to the enforcement of the so-called Eighteenth Amendment, is unconstitutional and void" so far as it relates to acts performed within the jurisdiction of the State of Rhode Island.

#### A BILL, NOT AN ACTION

THE bill filed with the Supreme Court is not an action, but a petition for permission to begin an action. If permission is accorded, sixty days may elapse before the defendants are required to answer. To forecast a Supreme Court decision is like issuing a bulletin of the weather for January 22, 2222, and why all this legal lore was not brought to bear three years ago is a question equally difficult. It is easier to defeat a bill by legitimate means than to induce the Supreme Court which regards acts, not motives, to declare it unconstitutional. Perhaps we may reap wisdom from this experience, and act on this wisdom when the next attack upon the rights of the States is begun, and intemperate schemes to regulate the innocent personal habits of law-abiding Americans, are set in motion.

As for the bill presented by the liberty-loving State of Rhode Island, the least in only one respect of all the States, it is a good bill, a very good bill, with one exception. It sounds like a requiem.

PAUL L. BLAKELY, S.J.

#### NOTE AND COMMENT

##### Our Great Social Mission

IN a recent editorial the London *Times*, looked upon in conservative circles as one of the most influential papers in England, refers to what it calls "the new industrial order." The editor sees no reason why it should not come into the world

quite smoothly "if people understand what is happening and do not offer an unreasoning opposition." The present turmoil we are witnessing he describes as the birth-pangs of a new order. "There is nothing alarming at all in this," he reassures his readers, "provided that changes are gradual, and tentatively introduced, and the public understands what is going on, so that false steps can be avoided or retracted in time." This is a sane view to be taken, except for the one alarming fact of the growth of irreligion outside the fold of the Catholic Church. With religious principles instilled into the minds of men we could look forward into the future with the most well-founded optimism. As it is, we must quietly prepare for the coming changes and seek to the utmost to bring to the masses the Gospel of Christ. The generation in which we live has need of great social apostles who will carry to men the glad tidings of the new-born Saviour who came as the Life and the Light of the world and the world knows Him not.

#### Gems of Socialist Thought

A CAREFUL selection of Socialist gems of thought that had appeared in the editorial column of Berger's Milwaukee *Leader* during the month of November, was recently sent by a correspondent to the New York *Sun*. The following single extract is sufficiently characteristic:

The greatest progress which Socialism has ever made has been made in Europe recently. But the American movement has acted as a stepbrother toward the European comrades and is so regarded by them. The heart of every true Socialist beats for our comrades in Russia and Germany and many of the big men in our party, such as Debs, Nearing and Tucker, have declared themselves to be in sympathy with the Bolsheviks and Spartacan comrades. But the American movement as a whole has not been sufficiently enlightened to take a stand on this European situation. But if truly enlightened we know the rank and file would be heart and soul with the Bolsheviks and Spartacans, because these movements are the real Marxian proletarian movement.

What fault Berger can find with the orthodox Socialist movement in the United States is difficult for the bourgeois mind to perceive after reading the ardent advocacy of Bolshevism that has distinguished so many of the pronouncements in the New York *Call*, the official party organ of American Socialists. Bolshevism is but the natural offspring of Socialism.

#### Full Vindication of Bishop Budka

CATHOLICS have again been obliged to take legal steps in the campaign of calumny directed against them in Canada. The last judicial action of this kind was the vindication of Bishop Budka, Bishop of the Ruthenian Greek Catholic Church for the diocese of Canada. Throughout the duration of the war sporadic charges of disloyalty were brought against him. Coming from a small group of Canadian Ukrainians and clearly motivated by their private interests, these accusations might have been of negligible importance. But the press was, in great part, only too ready to give notoriety to such lying charges, founded on jealousy, religious prejudice and hatred. The most serious action, as the *Northwest Review* of Winnipeg summarizes these events, was that taken by the Great War Veterans when they finally demanded the expulsion of the Bishop. He then asked for a full investigation into his conduct and a formulation of the accusations against him. The latter were reduced to twelve charges of disloyalty. On the opening of the inquiry October 27, Mr. C. L. Monteith, counsel for the Great War Veterans, appeared before Judge Paterson and stated that he could not prove any of the charges, and that they would have to be withdrawn. A new accusation was then submitted by the counsel for the complainants, that: "Bishop Budka, having registered as of alien-enemy nationality, had failed to report to the Regis-

trar of Alien Enemies." It was shown that he had been officially excused from this duty. "While Bishop Budka," said Judge Paterson in pronouncing his decision, "did not report as the regulations required, yet he had a very good reason, I think, in not doing so, and he was not wilfully committing any breach of the regulations." On the contrary the investigation showed how from first to last the patriotic Bishop had given the most material aid to the Canadian Government. The incident is but another episode in the persistent warfare of defamation carried on against the Church in Canada.

#### How Hans was Made Happy

THE little story of how Hans Wedemann, platoon sergeant in the Forty-eighth Infantry at Camp Jackson, S. C., found his mother at Eims Cuttelerstrasse, Hamburg, Germany, is but one of many that might be told of the activity of the K. C. The anxious mother had written a letter from her home to the Knights, to inquire after her boy. She knew that he was an American soldier, but had not heard from him for years. He had last been stationed in the Canal Zone. The newspapers at once published the story which the Knights gave to them, and the interest of a lady in Brooklyn was aroused. She wrote to a friend in the Canal Zone and from him she learned of the transfer of Wedemann. The K. C. saw to all the rest, and Wedemann was found. He had been advanced from private to sergeant. His own part of this happy Christmas story follows in his own words:

I sure do appreciate the interest of the newspapers in assisting the K. C. to locate me. Back in 1917 I was informed by one of my friends who lived in Sweden that my poor mother had died during the war. I had written to her several times, but the mail always came back. It is going to be a happy Christmas for her and me.

I have been in the army all during the war and I expect to be discharged on May 27, after seven years of service. What am I going to do? Well, I'm so happy, I really don't know just now. First, however, I am going to speed across the ocean and get my mother and bring her to this wonderful country where I feel she will always be contented. Did I want to go to Europe? You bet I did. It was only a trick of fate which kept me in the States. You see I was among the fellows of the old regulars who had been kept on this side to train the fellows who went overseas and did the job in such a thorough fashion. Goodness, I'm so happy. How can I ever thank the newspapers? How can I ever repay the Knights of Columbus for bringing my dear mother and myself together once more? And that lady in Brooklyn. I shall pray for her the rest of my life.

In the meantime a cablegram went overseas to the little home in Cuttelerstrasse. It was sent by William P. Larkin, in the name of the K. C., to the anxiously waiting mother: "I want to wish you a very Happy Christmas and a prosperous New Year, and inform you that Hans is now located with Company K, Forty-eighth Infantry, Camp Jackson, S. C., U. S. A. He is well and happy, and is writing you a nice long letter today." As in the orthodox conclusion of the good old fairy tales, may Hans and his mother live happy forever after!

#### First Catholic Successor to Blessed John Storey

OF more than passing interest is the appointment of Mr. Francis de Zulueta, cousin of his Eminence Cardinal Merry del Val, to the Regius Professorship of civil law in the University of Oxford. He is the only Catholic who has been appointed to that Chair since 1535. His Catholic predecessor in the professorship, Dr. John Storey, suffered death for the Faith under Queen Elizabeth, being hanged at Tyburn on June 1, 1571. He was beatified in 1886. The Regius professorship is a royal nomination.